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Oliver Johnson, General Agent: whom all remittances are to be made, and addressed, relating to the pecuniary concerns

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W. LL.)YD GARRISON, Editor.

VOL. XI .-- NO. 22.

REFUGE OF OPPRESSION.

From the New-York Evangelist.

New-York State Colonization Society. inth anniversary of this Society was held inth anniversary of this Society was held iddle Dutch church, and had by far the iddle not the church, and had by far the iddle anniversaries of

ek. es from Drs. Milledoller, Woods, Miller, from Lee, and J. A. Spencer, of Utica, were

asurer's Report was read by Moses Alots have been \$10,356; the diseats 80,550.
Rev. Dr. Million moved its adoption. He

Rev. Mr. Enpr, of Newark, also offered a resolution, expressing thanks to the ladies for the interest they had felt in this cause. This he sustained by a short and animated speech, in which he was understood to say, that though our slavery was charged upon us as a disgrace, it might yet prove in future history, the means of our highest glory. It might become, in the orderings of Providence, the source of healing and light to Africa. The colored usan carried back, might be led to thank God that he had been captured. He closed with a fervid appeal in behalf of the Society, and the pledge that as he had been made a member of the Society for life, so while life lasts he would subserve its interests and promote its purposes. desired to see the colored man placed condition, one more befitting his characters as a man, than that which he occu-He desired to see him invested with a in the happy and secure possession of nate of the school, the seminary, and the He desire! that he might have access to nor and influence-that he might be he bench, or sitting as a juror, the pro-rights of his fellows. He desired that eappy all that we enjoy, and exult in hopes found his children, as bright as those which he prospects of the white man. But the devoted co-operation. This was adopted without any remark, and the meeting adjourned. ion at once occurs, how can this be

are asswered at once -set him free: secure rights of the free, and clothe him with e result? We have it demonstra-There are in our own land 200,000 dored men; in the West Indies there of them. Is there the condition which secure to the colored man? I ask, are In many important respects they are, is their condition enviable? Is it such thropist would desire to behold? And litton be better here? Are there not eles to its americation?-Are we ive them to all the freedom and familandition? Are we willing that our hould become their wives? Are we essive them to the stations of honor? eto see them in our halls of legisla-

the privileges of men, yet we despair ment of the boon for the colored man in It may be charged to an unworthy But, however unreasonable, it exists, it exists, it will rear an impassable bar-rogress. Can we be persuaded from it? progress. Can we be persuaded from it? indeed be consured, but can the young lassaded out of her dislike to the young color. After every effort, it will continue. But boon never be obtained? Yes, it can not here, there is a spot where they may where liberty and equality are possible—ere are no reasons existing for the prejudihere is invincible. In Africa, his injufact polyces. And it is one of the loveliest. and redress. And it is one of the loveliest this society, that with a practical philan-ecures to the colored man the possession ts in the place where only they can, and by the means which alone can be

Hararc I moved a resolution to the effect election be taken up for the cause in all the con the Subbath next to the 4th of July. be said a fine sentiment of the heathen s, he said, a fine sentiment of the heather it nothing which related from an was foreign th, and the circumstances which accompa-uterance, were among the highest speci-the moral sublime. Its author was a lib-laye. It was pronounced before an auditory all of the lowest of the community. Yet such oral force, that when spoken, the mass e involuntary homage to the noble senti-

It is the cause of civilization. We thereslom. We therefore plead it in a free commend it to the hearts of freemen. suse of religion. We commend it to the ristian impulses. It is the cause of free-therefore ask for assistance on the 4th of on the Sabbath; thus combining piety in happy union, for the purpose of send-and liberty throughout Africa.

ded this as a cause of pure philanthropy. his land three millions of the children whom five-sixth are the victims of These have a deep claim upon our com-We should be reprobate to the comples of humanity, if we did not feel for desire their good. Slavery is a bitter by is a most precious boon. But when things as they are, it is difficult to say I have the testimony of many of the mest men who have the requisite knowlfree are in worse condition, in every
the enslaved. This is indeed the feelwes. They often refuse the gift of free-hopes, then, are there for the col-re? If this be the case, it is wise, it ppic, it is christian, to enter upon any his freedom, other than in the way in freedom may be enjoyed, without the circumstances which make it even a

too, a reason in the condition of Africa robation of this Society and its schemes. olored man is better off here than the inhab-fairea. As bad as slavery is, it still has essue of its influences. It comes in con-heligion, and it learns it. But there, there have been over and help as 'And this is heard, come over and help as 'And this is sheard, come over and help us! And this is tet. We seek, by doing good to the colored as, to do good to his degraded brother in Af-

indamental principle of this Society, to ee people of color. At once we are met harge of cruelty. Why tear them from e soil—why sunder the ties of blood, and stions of love? But this is an idle charge, roluntarile of the state o amous of love? But this is an idle charge, voluntarily, if at all. There is no force, to persuade them that it is for their interwhere their condition may be improved? here cruelty in constant exercise between ison, brother and sister, in all Europe, emigrants are constantly embarking for try, in spite of the ties and relationships of

ated as an objection, that we have nothing slavery. Admit it. We have no right amost colonize the slave. But this Sociened in the expectation that slaves would hated for the slaves. and the expectation that slaves some sited for the purpose of colonizing. And we have not been disappointed. A large lose already transported, is constituted slaves. And there is also an indirect Influence exerted upon slavery in this Let Africa become christianized; let it by successful experiment, that the slave is we strike the death blow of slavery. To be a delusive scheme. It will require the to consummate it than can be obtained.

and to consummate it than can be obtained not to be thought that all who emigrate to be to be carried there at others' expense. Interprise already begun prove successful, a will be awakened a desire so eager that



OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, MAY 28, 1841.

SCOTLAND

From the Glasgow Post.

Address to John A. Collins, Esq.

Address of the Workingmen of Glasgow, to John A. Collins, Esq., Delegate from the American Anti-Slavery Society, unanimously adopted at a great Public Meeting, on the evening of the 26th April, Liberia, rose to second the resolution. In doing it, he stated interesting facts concerning the colony.

Rev. Mr. Eddy, of Newark, also offered a resolu-1841.

RESPECTED SIR:

each will go, at his own cost. Where did ever a colony begin under more auspicious circumstances? Look at Plymouth and Jamestown! If they, from

the feebleness of their beginning, have risen to be a great nation, why may not this colony spread it-self and all its salutary effects over the whole conti-

Dr. Johnson, who has been for years a resident of

Dr. Dr. Wift moved that the recent revivals en-

joyed at the colony were God's seal put upon the enterprise, and afforded motive for new and more

COMMUNICATIONS.

ments of this great nation, together with its ample and abundant resources for agricultural, manu-

facturing, and commercial interests, we are ready to

these conclusions be true, viz., that slaves are not

persons, then they ought not to be hung for murder any more than a horse which kicks his master, so

ustice, to answer to the charge of murder, and then

Neither ought they to be admitted to church mem-

pership, if they are not persons. This first conclusion therefore is not correct. And if the first be not

in the Declaration of American Independence. The

second conclusion, then, is surely incorrect; consequently, the third conclusion, viz. 'the institutions

inder which we live' do not 'secure each person

Now let us inquire into the causes of the Ameri-

slavery would have been immediately abolished when that independence was gained. Yet we find the contrary was the fact; notwithstanding the blacks bled and died (many of them) in common with the whites for freedom. Oh! Justice! where hast thou fled? Consistency! thou art a jewel! If, then, the partial bondage of three millions of people was a sufficient cause for the propolationary was

ed, and worked for the interest, profit or avariee of men, with or without principle, as the case may be! They are also denied the rights of legal marriage, because it would subject the slaveholder to an in-

convenience in the way of buying and selling, or to a breach of that law of our Saviour, viz: 'What

God hath joined together, let not man put asunder.'
But, sir, the law is broken to all intents and purpuses, as palpably as it would be in case legal

narriage were allowed. In conclusion, permit

New-London, April 17.

marriage were allowed.

In conclusion, permit me respectfully to suggest, that you would do better justice to truth by inserting one or more important exceptions in the declaration which you make, to wit, that 'The institutions'

The population of the Sandwich Islands has decreased 21,734 in four years.

we live secure each person in the en-

It is with feelings of profound satisfaction that we, the workingmen of Glasgow, hail your appearance in this country. We feel peculiarly so, because of the high moral elevation of your principles, and likewise your devoted attachment to their final triumph in the

It would be unnecessary for us at this stage of our It would be unnecessary for us at this stage of our country's history to inform you that we have for some years been laboring in the same glorious cause. To stifle the voice of justice, and the rising spirit of freedom, we are assailed on every hand. The enemies of liberty, humanity, and religion, have marshalled and combined their once disjointed forces, in order to arrest the progress of right principle, and prolong the sangunary triumphs of their despotic sway. To secure their existence against the aggressions we are making on the citadel of corruntion, every means are making on the citadel of corruption, every means which malice can invent, or the tongue of slander

secure, is put into operation—our persons, principles, and motives, are treated with an injustice worthy of the dark and barbarous ages of feudal despotism.

It is with deep regret that we intimate to you that To the Hon. John Tyler, President of the United amongst the varied charges preferred against the de-fenceless artizans of Briatin is, that we are either al-Sin:

I noticed in your inaugural address the following paragraph:

The institutions under which we live, my countrymen, secure each person in the perfect enjoyment of all his rights.

Now, Sir, when we consider the extent of our territories, the industry and enterprise of our citizens, the religious, moral and scientific establish. territories, the industry and enterprise of our citizens, the religious, moral and scientific establishthe object for which it exists, but solely because a property qualification of the sum of 5s. is required to constitute the terms of admission. No, sir, repudiate the charge of our being indifferent to the wants and woes of suffering humanity. Our motto is—'Civil and religious liberty all over the world.' ask, where is the monarch, sovereign, or executive of any nation on earth, so happily circumstanced as

of any nation on earth, so happily circumstanced as yourself, or so very highly to be congratulated? if, indeed, the above quotation be literally true. How complete must be the happiness of such a nation! Each individual 'secure in the enjoyment of all his rights.' But, sir, the question arises, 'Are these things so?' Does every man enjoy the right of suffrage—that right so dear to every American citizen? Does each person enjoy the privileges granted to others, and withheld from himself by special legislation and chartered privileges? We throw back the imputation with scorn, and only demand that our accusers prove their own sincerity to the foreign slave, by first attempting to emancipate their enslaved brethren at home. If men revere the principles of freedom—why is their conluct so discrepant? The man who is all love and berty to men at a distance, and yet keeps his love, his liberty, and even reason and common sense in abeyance against the rights and liberties of men at home, gives but a poor security that he either relegislation and chartered privileges?

Is the right of petition on any subject, or on all subjects, faithfully adhered to and respected by the national legislature? Can the citizens of each of the States enjoy all the privileges and immunities of spects liberty, truth or justice in one country or

another.

We recognize the rights and liberties of all men
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the rights are rights are rights and liberties of all men
the rights are rights are rights are rights and rights are rights are rights and rights are rights and rights are rights are rights are both at home and abroad, and is it for this that we are to be insulted as fools, hypocrites, and knaves? Are we to be associated with all that is vicious and citizens of all the States?

Can a man of a Northern State (with an avowal of the principle, that 'all men are created free and equal, and endowed by their Creator with certain inalicable rights, among which are life, liberty, and the pursuit of happiness, safety travel through the Swithers States preclaiming in the area. base for no other crime than demanding a fair distribution of justice? We are sorry, sir, to introduce extraneous subjects with the present address, but the disaffection which every where prevails in this country, renders it imperative that we put ourselves right on some points affecting the present condition

the pursuit of happiness,') safety travel through the Southern States, proclaiming in the ears of slave-holders, (though he speak not a word to slaves,) that all just government derives its powers from the consent of the government derives its powers from the consent of the government derives its powers from the consent of the government derives its powers from the consent of the government which they hold over the 2,500,000 is onjust, and ought to be immediately abolished? Nay, more, are there not some places at the North, even, where freemen are treated with brutal barbarity and violence, for the crime of advocating those rights, which our noble ancestors declared were the of the workingmen of this country.

Here we hive in a land where the bounties of a manificent Providence are levished with unaparing hand—yet amid the most luxurious display of divine goodness, nothing but poverty, wasting and desola-tion prevails—great wealth on the one hand, and extreme poverty on the other—one class involuntarily borne down by the arm of the oppressor, another class voluntarily wallowing on the blood-stained rights, which our noble ancestors declared were the birth-right of all men? All the above questions, excepting the last, I am compelled to answer in the

se moral force, that when spoken, the mass a comparison of the noble sentithat nothing which related to MAN could be fora him.

This cause is the cause of science and eduWe submit its claims, therefore, to cultivaThis cause is the cause of science and eduWe submit its claims, therefore, to cultivaThe straight of the submit its claims, therefore, to cultivaThe straight of the population, with the picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe above questions relate to the rights of white picture in the megative. O! how sad the reflection! how dark the picture! What a comment on the progress of liberthe above questions relate to the rights of white picture in the megative. O! how sad the reflection! how dark the picture! What a comment on the progress of liberthe above questions relate to the rights of white picture! What a comment on the progress of liberthe above questions relate to the rights of white picture in the megative. O! how sad the reflection! how dark the picture! What a comment on the progress of liberthe above questions relate to the rights of white picture! What a comment on the progress of liberthe above questions relate to the rights of white picture! What a comment on the progress of liberthe above questions relate to the rights of white picture! What a comment on the progress of liberthe above questions relate to the rights of white picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe picture! What a comment on the progress of liberthe picture! What a comment on the progress of l ourred, by law, from instituting legal process against a white person for any abuse, insult, or violence whatever. They are not considered as sentient beings, but are held as property and articles of merchandize, goods and chattels, completely in the power and at the disposal of their masters, to all intentant purposes whatever. and purposes whatsoever.

Now, sir, in the face of these things, we irresistiplacemen, and pensioners, who, vulture like, gorge and purposes whatsoever.

Now, sir, in the face of these things, we irresistibly come to one of three conclusions. First, That slaves are not 'persons;' or, secondly, That they have no rights; or, thirdly, That 'the institutions under which we live' do not 'secure each person in the enjoyment of all his rights.' If the first of in the enjoyment of all his rights.' If the first of the property of the state of the state of the state of the property of the state of the sta religion, and every principle of justice demands re-

> Waiving, however, all personal considerations rethat he dies. Now, it would certainly be an odd spectacle to see a horse arraigned before a court of garding ourselves, permit us, sir, to congratulate you as one in whom we repose the highest confi-dence. Your ardent labors in the sacred cause of ing by the neck between the heavens and the earth universal emancipation is such as to call forth the admiration of all reflecting men, and we, as an important part of this mighty empire, gladly avail our-selves of the present opportunity of testifying our heartfelt regard to you as an honored instrument in correct, and slaves are indeed 'persons,' then, as persons and members of the human family, they have rights, according to the bill of rights set forth the hand of an all-wise and merciful God, for establishing righteousness and praise in the whole earth. Be assured, sir, that your sentiments have only to be snown and understood, to find a response in the learts of enslaved millions, and to receive the sanction of all good and disinterested men.

> Anxious for the triumph of freedom, we regret to in the enjoyment of all his rights,' is the truth of the know that a spirit of disunion, strife, and animosity has given a temporary shock to the social harmony of your once bold and united phalanx. We hope, however, the wise Disposer of events will overrule all such casualties for the developement of his own can revolution. What were they? Why, here were about three millions of white people groaning under taxation without representation, and various other

> taxation without representation, and various other oppressive laws. His majesty also had introduced slavery into the colonies, &c. One would suppose, from reading the Declaration of Independence, that slavery would have been immediately abolished when that independence was gained. Yet we find the present schism, we would say, and we think our interest of mature deliberation, that the present schism, the control of mature deliberation, that the present schism is a sum of the present schism. resent rupture has its origin in some unworthy consideration, altogether at variance with right princi-ple, or with that charity, which is the bond of per-fectness. We object to this new organization for three reasons—1st, because it requires private opinions as a test—2d, because such an admission mus invalidate the only principle on which your Society can be maintained—and 31, because we doubt the sincerity of men who could support and admire a principle for years, and without any justifiable shadow of reason, enter into a conspiracy to overthrow its existence.

then, the partial bondage of three millions of people was a sufficient cause for the revolutionary war, ought not at least the moral energies of the patriots and lovers of freedom in the present day to be put forth for the emancipation of nearly an equal number of 'persons' who are groaning under the most abject bondage and degradation? Men, women, and children, held as chattels personal, or real estate, subject to be bought and sold, whipped, mained, and worked for the interest, morit or avaries of To admit private opinion as a test, is, in our hum It admit private opinion as a test, is, in our numble judgment, to introduce the elements of confusion. It will enervate their operations—freeze the fountain of christian benevolence—foster jealousy—kindle animosity—sap the foundation of union—self, instead of forbearance, will become the ruling passion-and, in all probability, the whole will

strife and disappointment. Both Societies profess that slavery is an evil, bu Both Societies profess that slavery is an evil, but the whole problem between the respective sides may be deduced to the following alternative:—The old Society demands the immediate and unconditional freedom of the slave; the new Society, to protract and temporise with its existence. We doubt not the new Society will deny our allegations; but reasoning on the analogy of cause and effect, we assert, that any Society whose principles are not every with joyment of all his rights.'

All which is respectfully submitted by your sincere friend and fellow-citizen,

C. C. STILLMAN.

The old Society is not bounded by proscription:

The old Society is not bounded by proscription; its principles are cotemporaneous with every con-tingency within the range of human calculation. For these reasons, we approve of, and recommend, your claims to the acceptance of the British public.



When we contemplate, sir, the revoluting character of slavery, we envy not the feelings or principles of of slavery, we envy not the feelings or principles of the man, or body of men, who for one moment and place any minor consideration of his own, in competition with the existence of a practice which affonts the majesty of heaven, and classes with the brotte the noblest works of his hands.

Slavery we regard as the climax of human wretchedness, whether it respects the physical condition of the slave, or the spiritual destitution of his holder. The temporal degradation of the one, is the only rational precedent which reflects the moral character of the other.

Impressed with these solemn convictions, we deeply Epocout the present war of moral elements which threatens to arrest the onward march of freedom. Few indeed can be more alive to the disast trous effects, consequent on a want of union, that the working-men of this country. But a few years ago, the broad banner of universal freedom was boddly undreded, inspired with the love of liberty-a sacred glow of enthusiasm thrilled through the most men gold changed. Private interest usurped the province of principles which do the mighty was vilely cast away. Sanguine, sir, as your loops and expectations must have been regarding the high moral tone of British ending the first own which we have a new proportion of the control to engage the province of principles which they themselves tangent on. The men who have now desertey you. They are acting in true character, and it will the control to engage the province of principles which they themselves tangent on. We are the mighty frailen how are weapons of the control to engage the province of principles which they themselves tangent on. We are the principles which they themselves tangent on. We are that was a partots, narryes, and christians. Now they beam due as a narchiest, so chain the principles which they themselves tangent on. We are the principles which they themselves tangent on the principles which they themselv

war persisted: Faraon this algression, as we adopt it merely for the sake of illustration.

We are fully aware, sir, that the breath of calumny has attempted to blast your fair reputation in a similar way. But we are too great adepts at detecting folly, to be led off the path of rectitude by slanand regard them not. Your character, your principles, and moral virtues, are public property. We have treated them as such; and after the most scrupulous investigation, we hesitate not to say it is beyond compare with any of your presumptuous assailants, at least in this country. Who are they or

yond compare with any of your presumptuous assailants, at least in this country. Who are they, or what is their character, who so rudely insult a stranger? Why, sir, the very men who preach liberty and practise tyranny. The men who have sold their birthright for a mess of pottage. The men who claim liberty for themselves, yet refuse the same right to others more deserving. In short, the men we have politically lost all confidence in, and whose extinction, as a faction, we heartily desire.

When we reflect, sir, for a moment on the mighty triumplas your Society has ochieved, the inreads it has made on the territory of cruelty and oppression, we feel compelled by every consideration which binds man to man, to acknowledge your claim to our indulgence and regard. This we regard as a sacred duty which we owe to ourselves, to society, and our fellow-bondsmen: and this duty we have a right to perform, were it from no higher motive than to rescue our country from being implicated in the dis-

rescue our country from being implicated in the dis-graceful proceedings of a malignant priesthood.

Before concluding, permit us to advert shortly to another question which we regard of vital import-

It is with feelings of deep regret that we hear the Atlantic, form a powerful obstruction to the abolition cause. Brethren, we would say in the spirit of mutual frierdship, suffer the word of exhortation. From the long protracted and manly struggles of

not. What a vulgar boast to talk of independence and blood bought-liberty, while three millions of your fellow creatures are doomed by you to all the horrors of slavery. It is impossible, brethren, for you fully to calculate the dire effects of your conduct in this respect; it not merely reflects on your character as free men, but it militates against our liberty in a corresponding degree. We call upon you, therefore, by all that is virtuous in morals, and sacred in religion, to ponder the character of slavery in all its relations to time and eternity; and we feel confident, that whatever be your predifections, you must give way to the voice of conscience and the voice of God.

Shake yourselves free, we beseech you, from a guilty responsibility; assume the real dignity of

Shake yourselves free, we beseech you, from a guilty responsibility; assume the real dignity of freemen, that you may enjoy the full fruition of that saying, 'Blessed are the merciful for they shall receive mercy.'

These, sir, are the sentiments of the working men of this country; they are sentiments which, we trust, are worthy of our contry, and worthy of our cause; are worthy of our contry, and worthy of our cause; are worthy of the course of the evening.

Mr. Ronald Wright rose to state the order of productions the full working are they course of the evening.

Rohala Wight, 33, Roy Street.
Andrew Paton, Moodie's Court.
Peter Bruce, 6, Shattle Street.
James Bruce, Hill Place
Ebenezer Anderson, 39, St. Andrew Street.
William M Leod, 15 1-2, Bochanan Street. William M Leod, 15 1-2, Bochanan Str James M Nair, Greenlaw Place. Hugh Muir, 24, Hospital Street. John Barr, Ingram Street. William Lochead, Jr., 164, Trongate. Thomas Brown, 43, Queen Street. Rev. George Rose, 3, Rottenrow. James Turner, Thrusågrove. William Lang, 33, Duke Street. Daniel Russelt, 75, Argyle Street. John Ure, Esq. of Croy, Ure Place.

Moved by Mr M'Farlane, and seconded by Mr.

Gardner—
Resolved, That, in accordance with the sentiments contained in the Address to Mr. Collins, now read, it is the opinion of this meeting, that the people of this country are entitled to those rights of suffrage for which they have been contending these last three years, and that we pludge ourselves to use every moral and legal means to obtain our own liberty and the liberty of all mapking. liberty of all mankind.

Moved by Mr. Thomas Brown, and seconded by
John Ure, Esq. of Croy:—
Resolved, That the Committee of the Glasgow

Emancipation Society be instructed to publish the minutes and correspondence of the Committee since the arrival of Mr. J. A. Collins in this city, and that the Secretaries be a sub-committee to carry this into

Also, That a second edition of the Annual Report be published, if deemed necessary by said sub-committee.

P. BREWSTER, Chairman.

In compliance with a resolution, passed at the meeting recently held in the Rev. Mr. Nesbitt's church, a meeting of the above Society, called by From the long protracted and manly struggles of your fathers to rescue themselves from the iron yoke of British dominion, we ask, can it be possible that you, their degenerate offspring, are dead to every moral sensibility? Can you remorselessly break through all the venerable associations connected with liberty, and recklessly found a claim on your feedom to enslave your fellow men? Surely not. What a vulgar boast to talk of independence and blead hought-liberty, while three millions of control in calling the previous meeting of the above Society, called by the Segretaries, was held on Tuesday evening, in the Bazar, for the purpose of prosecuting the business of that meeting, which could not, from want of time, be followed out. The Bazar was completely crowded, and the numbers present could not, therefore, be under 4000 people. A platform was erected to be under 4000 people. A platform was erected those friends of the Society who had been instructionally in calling the previous meeting and who had

are worthy of our contry, and worthy of our cause; and while we thus testify our warmest sympathy both for you and the holy mission in which you are engaged, permit us to express our lively gratitude to the noble-minded gentlemen who, in the face of much opposition, espoused your cause. We view their conduct as altogether worthy of British free men—we hail it as an omen for good, as the bright precursor of a cordial union both of interest and sentiment—a blessing which we pray God may son be effected and long continued.

Accept then, sir, of this humble mark of our esteem; and may that God who wields the destinies of all worlds strengthen you for every duty, and at last crown your efforts with a glorious issue. Your time, your talents, your life be suspended by the hand of violence? Remember they never die who fall in a great cause; the good will extol your virtues, heaven will reward Remember they never die who fall in a great cause; the good will extol your virtues, heaven will reward your labors, and generations yet unborn will arise and call you blessed.

Sigued in the mame and behalf of the workingmen of Glasgow. WM. PATISON,
MALCOLM MFARLANE,
CHARLES M'EWEN.

Resolutions Passed at the Meeting of the
Glasgow Emancipation Society,
IN THE BAZAR, ON TEESDAY EVENING, APRIL 27.

Moved by the Rev. John Ritchie, D. D. of Edinburgh—seconded by James Turner, Esq. of Thrushgods and supported by the Rev. George Rose, Methodist minister:

Resolved I.—That slavery being upheld by every class of society, independent of sect or party, it is equally important, successfully to oppose it, that the friends of the slave should, irrespective of country creed, party, or sex, harmoniously co-operate for its overthrow.

Resolved II—That the constitution of the original Arise and in the three was also a transmittee, and a requisition was got up in favor of asking Mr. George Thompson to come to Glasgow, and, along with Mr. Collins, to enlighten them with regard to the dispute now going on in America. There was also a resolution passed at a ladies' anti-slavery meeting, met to hear Mr. Collins on the slave question, requesting that Mr. Collins on the slave question, requesting that Mr. Collins on the slave purpose of having an interview, that they might explain, face to face, the reasons by which they were actuated. A reverend gentleman was sent from the Committee, to tell the deputation that the business of the Committee was such that they could not hear them at present, but that they would be heard at another time. The pressing nature of the business of the Committee had was a properly they were told the Committee had Resolved II —That the constitution of the original American Anti-Slavery Society being thus broad and catholic,—the letter and spirit of it, so far as the Society has been able to learn, has not been violated by that association; and that institution has, in connection with its auxiliaries, been instrumental in work.

A GENTS.

A GENTS

Maine.—Jas. Clarke, Wayne;—EdwardSouthwick,
Augusta;—A. Soule, Bath.

New-Hampshire.—Davis Smith, Plymouth;—
P. Rogers, Concord;—William Wilbur, Dover;—
Leonard Chase, Milford.

Vermont.—John Bement, Woodstock;—Rowland
T. Robinson, North Ferrisburg.

Massachusetts.—Wim. E. Kimball Topsfeld;—
Moses Emery, West Neebury;—C.Whipple, Nuchuryport;—Isaae Steatns, Mansfield;—Luther Boutell,
Groton;—B. F. Newhall, Saugus; W. S. Wilder, Fitchburg;—J. T. Everett, Princeton;—J. Church, Springfeld;—W. & S. B. Ives, Sulem;—Henry Hammond,
Dudley;—Daniel G. Holmes, Lovell;—Jossiah V. Marshall, Dorchester and vicinity;—Richard C. French,
Fall River;—Wm. Henderson, Hanover;—Isaa: A 25tin, Nantucket:—Elias Richards, Weymouth;—Edward
arle, Worsster;—Wm. C. Stone, Watertown;—A.
Bearse, Centerville;—Israel Perkins, Lynn;—Elijah
Bird, Tauntm. Bird, Taunt in.

[T For a continuation of this list, see the last page, last column]

OLIVER JOHNSON, Printer.

WHOLE NO. 543.

take up this message to the Committee. They then asked the reverend gentleman to take to the Committee the written statement which had been made out, and the requisition, but this he declined also. The deputation were, therefore, compelled to send in their written statement, their remonstrance, and the requisition by the beadle, addressed to the chairman of the Committee, and by this means got the matter laid before the Committee. The reply was similar to that which Mr. Collins himself had got—that the Committee would not be similar to the committee of the committee. that the Committee would not decide upon the wo-man question. (Laughter.) Now, the deputation did not believe that Mr. Collins had come here to instruct them as to the woman question, but simply to ask their support and sympathy towards the Ameriask their support and sympathy towards the American abolitionists, in promoting the abolition of slavery. (Cheers.) And yet this Committee met their remoistrance, and every thing which was said to them, by the reply that they did not wish to say any thing on the woman question. (Hear.) As to the present mooting, it was proposed that the Secretaries should be heard, and also the triends who got up the previous meeting, and that afterwards a series of resolutions should be proposed by Dr. Ritchie, of Edinburgh. After this, any who felt themselves aggrieved would be at liberty to move an amendment to these resolutions; and if there was themselves aggrieved would be at liberty to move an amendment to these resolutions; and if there was not time to get over the whole business, they would get up another meeting, or series of meetings, in order that the whole of this matter might be fully and amply discussed. In regard to the meeting in Mr. Nisbett's church, he thought their friend Mr. Collins was placed in rather a trying position. He was not not sure if those who befriended him had on that occasion taken the most successful way of enabling him to get a redress of his wrongs. He was allowed to come forward and state his own case. that occasion taken the most successful way of enabling him to get a redress of his wrongs. He was allowed to come forward and state his own case; but what did the public of Glasgow know of John A. Collins? He should have been introduced to the Glasgow public by the Committee of the Emancipation Society; but his friends were in a manner obliged to let him come forward and state his own case without introduction. On that occasion, a reversel of the public way and they are forward, and took advantage. erend gentleman came forward, and took advantage of this circumstance. Who is this that comes from America? he asked. The public of Glasgow perhaps did not know, but it was the duty of the Com-mitteee to have made him known to the people of Glasgow. (Hear.) In talking with his acquaintchasgow. (Hear.) In talking with his acquaint-ances, and in gathering the opinions of the people generally, he found that there was in the minds of many, this argument against Mr. Collins, that he was so severe and bitter in his language; and this was urged as an apology for the way in which he had been treated by the Committee. (Loud cries of 'No more than they deserved.') Now, this could tree provides a support of the conditions of the could 'No more than they deserved.') Now, this could form no excuse at all for the treatment received by Mr. Collins; for the strong language complained of was made use of by him subsequent to the treatment he received from the Committee; so that they must test the conduct of the Committee and the conduct of Mr. Collins altogether apart from what was said by Mr. Collins at the meeting in Mr. Nisbett's church, and decide upon the case altogether on its own merits. (Cheers.) What was the use of any gentleman coming forward to a public meeting and asking who is Mr. Collins? and who is Dr. Wardlaw and Dr. Heugh? We know the latter gentlemen, and we respect them. (Disapprobation and cheers.) But did it follow that, because we respected those individuals, and had a veneration for their character, we were to be blinded to any thing that was erroneous in their conduct? (Hear.) Was it not better that we should not them, sight when we found them. that we should put them right when we found them going wrong upon any matter in which the interests of truth and justice were concerned? (Loud cries of Hear, hear.) They did not come forward as members of the churches with which those reversibles. rend gentlemen were connected, but simply as members of the Glasgow Emancipation Society, and to take them to task as members of that Society. (Cheers.) It was therefore unfair to point out the (Cheers.) It was therefore unfair to point out the high character of those members of Committee, and to take advantage of that in connection with the case of Mr. Collins. (Cheers.) He might put the same question, and ask who is this Capt. Stuart who has circulated so many slanders regarding Mr. Collins? The last word he had heard of that gentleman was, that he had lately made an application to a very wealthy lady in England to get the assistance of her present on the lately made and the strength of the control purse to enable him to go over to America, to get unformation on the points now under dispute. This very gentleman, who was to give information to the people of this country on this question, wishes to get money to go over to America to get information for himself. (Cries of 'Hear, hear.') Was it to be allowed, then, that this individual's testimony was to be taken against Mr. Collins, and in reference to the whole matter under dispute, when they considered that he was actually under the necessity of going to find out information for himself? (Loud cheers.) He hoped the people of Glasgow would not be de-ceived by any individual playing upon the fact that Mr. Collins was a stranger. (cheers.) Let them act upon the principle of the noble-minded Garrison, whose plaudits were still ringing in their ears, and

ountrymen' (Great cheering.) The chairman said he had now to introduce the secretaries of the Glasgow Emancipation Society; he need not name John Murray and William Smeal, to secure for them a favorable reception and a patient hearing. (cheers.) They were men to whom the Emancipation Society were more indebted than to any other two individuals in Britain, or he might to any other two individuals in Britain, or he might say the world. On this occasion they would, in their own vindication, read extracts from the min-utes of committee, and the correspondence which had passed with members of that Committee on the sub-

Mr. William Smeal then stood forward to address

who had been received among them with so much eclat, 'My home is the world, and all men are my

the meeting. Having claimed, he said, at last meeting, in behalf of the minority in the Glasgow Emancipation Committee, and in behalf of the secretaries, that they should be heard in relation to the proceedthat they should be heard in relation to the proceedings of that committee, after Dr. King had been heard in behalf of the najority, so far as he might be able, he now rose to execute the task, though he sincerely wished some one better qualified to do justice to it had undertaken the duty. (Hear.) Dr. King, in his speech, noticed some portions of the annual report as being faulty, though he did not, he said, 'blame the secretaries.' He always understood that the report of any society, after it had passed the that the report of any society, after it had passed the annual meeting, was no longer the property of the secretaries, but that of the society. (Hear.) Was secretaries, but that of the society. (Hear.) Was it fair, then, was it courteous, in this manner, to allude to the secretaries, as if the faults in the report were to be laid upon their shoulders? (No, no.) Dr. King having, moreover, alluded to the appendix to the report, and noticed some things that seemed to require observation, he would read some portions of the correspondence which passed between the secretaries and members of the committee who had resigned, as these would explain the conduct of the minority in the committee. First, as to the report; and here he would state, that the passage read by Dr. King passed the annual meeting; and it appearand here he would state, that the passage read by Dr. King passed the annual meeting; and it appeared to him a proceeding somewhat unusual, nearly eight months after that report had passed the annual meeting, for any member of the society to come forward and find fault with it. [Here Mr. Smeal read the passage referred to by Dr. King, which was to the effect that the capacity to give utterance to one's love for the slave, was the only test of qualification for the advocacy of the cause, and that no distinction of sex should be recognized in the exercise of for the advocacy of the cause, and that no distinction of sex should be recognized in the exercise of this privilege. This view was supported by the simile that, if a man's house was on fire, the proprietor would little care whether the flames were extinguished by men or women.] In order to convince the meeting that there was nothing unconstitutional in that passage of the report, Mr. Smeal read the 5th article of the Constitution of the society, passed at its establishment, by which all who contribute 5s annually towards the funds, are considered members of the society. In order to show the correctness of

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TER GERERAL

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the statement that the Report had passed the annual meeting, he read, from the report of the meeting in the Argus, a statement of the fact that some discussion had taken place on a portion of the report of the committee which hadreference to the exclusion of the committee which hadreference to the exclusion of the report was recommitted, and afterwards sent for the report was recommitted, and afterwards sent for influence to entirely abolish slavery in America.

(Hear.) The only fault he could find—and he did not regard it as a fault, but he knew it was considered a fault by leading men in that Society—and it was this, that it was just too liberal; it despised to the aid of any man or every man, of any women or every women, that could lend their influence to entirely abolish slavery in America.

(Cheers.) He then observed that he was not an abolitionist of yesterday, and proceeded to detail the part he had taken in anti-slavery meetings long ago, at a time when the true principle of immediate abolition was not understood. He called upon them to fany women or every women, that could lend their influence to entirely abolish slavery in America. factory arrangement on the subject, the class inserted as it now stands in the report gard to the appendix, he might state that it had been usual in former years to follow the guidance of the report itself as to the matter to be inserted, and it had been followed in this case also; for example, there was the communication from their French an ti-slavery brethren; documents with regard to the case of the Amistad negroes; resolutions of neetcase of the Amistad negroes; resolutions of meetings in America, regarding the course pursued by William Lloyd Garrison, and others of the delegates about the refusal of the World's Convention to re-ceive the female delegates; the speech of the venerable Clarkson, as originally prepared, to be deliv ered at that great meeting; as it appeared exceed-ingly desirable that this speech as intended to be ed, should be given to the public. (cheers.) The first objection they heard of the report, was in a letter from Josesh Sturge of Birmingham, an em nent friend to the cause, and an honorary member of the Glasgow Society. He found fault with it be-cause it contained a reflection on certain parties in America, and he wished his name withdrawn from the list of honorary members. The Sccretaries wrote to Mr. Sturge in reply, assuring him that care would be taken to omit his name in future from the list of honorary members. The next objection was from Dr. Heugh, who wrote regretting that he could not find it convenient to attend the Committee meeting, after Mr. Collins came to Glasgow; and he regretted, further, that the Report this year was said to contain something like a support of that section of the abolitionists who supported what is called the woman question. After the first meeting held with Mr. Collins, on his arrival in this city, it turned out that Captain Stuart had circulated certain statements, in a printed letter, all over the country, and had been seefel to send that printed letter for the use of ministers in Glasgow; only one copy was received here, as far as he knew, by Dr. Wardlaw, from whom it found its way to Dr. Heugh, and from Dr. Heugh to Dr. King. At the first meeting it was thought better to delay Mr. Collins's case till they had an expectantity of seeing a namphile he had they had an opportunity of seeing a pamphlet he had then in the press, on the subject of the disputes in Amer-ica. It appeared to the Secretaries that it would be exceedingly proper to invite Capt. Stuart to come to Glasgow, and accordingly they sent a request to the Vice Presidents to invite Capt. Stuart and Mr. the Vice Presidents to invite Capt. Stnart and Mr. Collins to dispute the matter, first before the Committee, and then at a public meeting of the friends and members of the Society. [Here Mr. S. read the letter addressed to the Vice Presidents on this subject, viz. W. P. Paton, Esq., and the Rev. Drs. Kidston, Wardlaw and Heugh. He also read the reply of Mr. Paton, giving his opinion that the proposal of the Secretaries was, in the circumstances of the case, very desirable. Also the reply of Dr. Kidston. the case, very desirable. Also the reply of Dr. Kidston, and the reply of Dr. Wardlaw, in which th latter resigned his situation as one of the Vice Pres idents, in consequence of the complexion of certain passages already referred to in the Report. A similar reply had been given by Dr. Heugh, though h did not then give in his resignation. Mr. Smeal then read the answer of the Secretaries to Dr. Wardlaw, in which they entreated him to reconsider his resolution resigning the Vice Presidency, and re-plied to his statements in reference to the passage published in the Report. The length of these docunents however, prevents us from publishing them.]
In reply to the communication of the Secretaries,
Dr. Wardlaw stated that their orguments had had no
effect in changing his mind, but had rather tended
to confirm his views. Mr. S. stated that he had still to read a portion of the minutes of the Committee, but, as he had already detained them by reading long documents, he would not further trespass on their patience, as he understood that a resolution should afterwards be proposed for the adoption of the meeting, that those portions of the minutes and the other documents should be printed. (Loud cheers.) Mr. Collins, on his arrival in Glasgow, had been cordially received by the Committee, and circulars were appointed to be issued, recommending him to the abolitionists; but all these things were latterly overturned at a meeting of the Committee and he would only say, that if the Committee of the Glasgow Society refrained from supporting the American Anti-Slavery Society, and sustaining that unwearied friend of the slave and the oppressed, Mr. Garrison, if they did this without reasons that should appear to him unanswerable and substantial, and, if to remain longer in that Society would be a compro-mise of his principles as an anti-slavery man, then he would leave the Society; and in regard to that noble man, William Lloyd Garrison, he would say

Rail thy slanderers as they will-Lloyd Garrison, I'll love thee still.

(Great cheering.)

Mr. Ebenezer Anderson then addressed the meet ing. Had he consulted his own feelings, and had the ministers who usally led in this cause been at their posts, he would not have been there that night to occupy their place; the times in which we lived them o not to men, but measures; not to any individual, but to the principles which that individual espoused and practically carried out. (cheers.) We had no lack of profession; but where was the practical result of all that profession? He had been appointed to speak on a certain subject, and that subject regarded their friend John A. Collins. He had had the pleasure of knowing him since his arrival in Glasgow, and up to that moment, the longer he knew him, he loved him still the more; and it became them to bear in mind who Mr. Collins was and what he was doing here, It was not as an individual that they were to deal with Mr. Collins; it was as the representative of the three millions of enslaved and trodden down men and women in America. (cheers.) He held an offi-cial position; he came as an official person, and insults done to Mr. Collins were insults cast upon the millions of slaves at that moment in bondage. (Hear.)
Had their friends of the committee borne this fact in mind, they would have shuddered at the thought of sending Mr. Collins out of Glasgow, without permit-ting him to open his mouth in their behalf, and sending him home to tell them, that anti-slavery was down in Glasgow—the clergy had resigned, and there was no life—(Great cheering and laughter, which prevented the rest of the sentence being heard.) He rejoiced that this was not—that it would not, be the case-that the inhabitants of Glasgov had responded to the call of the members and friends of the Emancipation Society, and that they had comfoward in larger numbers than had ever been collected under the auspices even of clergymen; and that they would send forth such a remonstrance, and infuse such a feeling into the heart of Collins and the slave, as should encourage them with the hope that their redemption was drawing nigh. He rejoiced that the committee were not unanimous in their co duct; he rejoiced that at the commencement of Mr. Collins' visit the meetings of the committee were composed of good men and true, who stood to their composed of good files and true, who stood to their principles, and to their professions, and carried them out so long as those people were not present who came forward at the last meeting. So long as the Committee stood true to Mr. Collins, they had hoped that Committee would be steadfast and immoveable, and that no question of woman's rights or woman's wrongs would interfere with the question of negro un-conditional emancipation. It had, however, not been All present were aware that those—and he uld speak with respect of the individuals who had brought about this melancholy result,-they were aware that those gentlemen were respected by many and if their actions deserved it, they would be respect. ed still; but if their actions did not deserve it, then they must know that it was their duty to forsake fa-ther and mother, and minister and elder. (Lond cheering and laughter.) They must learn the lesson laid down in the Bible by the Prince of preachers— 'Call no master on earth, for all ye are brethren. (cheers.) Now, he would give honor to whom honor was due; all of them were bound to do this, but they were not to sacrifice principle—they were not to sacrifice important questions to please any man or pody of men. They were to be true to their own consci-entious convictions, and to the best interests of their fellow-men, whether they would hear us or forbear us. (cheers.) He had read the constitution of the American Anti-Slavery Society; he had read some American Anne-Savery Society; he had read some of the latest reports brought out by that Society; and he had also read some of its transactions; and he had come with an unprejudiced mind to the conclusion that there was not at this moment, in the known world, a Society that had labored so faithfully, so realously, and so successfully as that very Societ Phousands of dollars had been spent by them, tir had been consecrated to it; and females-av, there was the objection—had labored in the good caus and made thorough-going abolitionists in Americ

or any women, that could lead their influence to entirely abolish slavery in America. (cheers.) And when they read such a fact as the following, which was published in our own papers, would people say that females ought not to come forward to advocate the cause of enancipation? [Mr. A. here read an announcement, taken from an American paper, of the result of a sale of slaves—38 negroes, from 18 to 50 years of age, sold at 47.810 dolls; segred horsays there were great men and doctors. ican paper, of the result of a sale of slaves—38 negroes, from 18 to 50 years of age, sold at 47,810 dolls; 20 negro women from 18 to 40, with 18 children from 1 month to 6 years old, brought 25,000 dollars; 16 young negroes from 11 to 13, brought 12,875 dollars; 32 persons from 1 month to fifty years old, 175,000 dollars.] With such a fact before them, was it at time to refuse to hear Mr. Collins, who came from that country? With such facts before them, was the Emancipation Committee to have a name to live while it was dead? Were they to tolerate ministers, as members of that Committee, who would not intimate their meetings, or inform the public that Mr Collins is this that comes from America. Collins come to tell Dr. Heagh that it was improper for him to be a Presbyterian, and that he should not be an Independent; or Dr. Wardlaw, that he should not be an Independent, but should conform himself to Presbyterianism—he could have understanding the necessity for such a question; but when their meetings, or inform the public that Mr Collins stood the necessity for such a question; but when wished to enlist their sympathies in behalf of the Mr. Collins came from a country where slavery was wished to enlist their sympathies in behalf of the slave? No; let them assert their rights and their liberties, and come with united heart and band to the deliverance of every enslaved homan being throughout the world. (cheers.) And would it lessen their sympathy for the enslaved at home, that they cherished and supported the slave abroad? No; the principle was the same; and, if they could sympathise with these in bonds in America, they could sympathise with these in bonds in America, they could sympathise and think he wanted resolution, yet he was not sure with those in bonds in America, they could sympathise | not think he wanted resolution, yet he was not sur with those also in bonds elsewhere. (cheers.) [Here | if he would be able to face martyrdom even in such the speaker read, from an American anti-slavery paper, a letter from Mr.George Thompson, dated March 3, to Mr Garrison, to show that that intrepid friend of the slave still enjoyed the confidence and friend-simile of pioneers in a regiment, to point out the ship of Mr. Thompson.] He then proceeded to dis-claim any wish or intention to speak disrespectfully of any class of men. He maintained that the Amerclaim any wish or intention to speak disrespectfully of any class of men. He maintained that the American Anti-Slavery Society was unchanged from its behalf of the slave when no one else did, sacrificing commencement, and that it was the same society now commencement, and that it was the same society now that it was when they cont out Mr. George Thompson to America. It had, as a society, taken nothing to man, who, knowing all that Garrison had done, in to America. It had, as a society, taken nothing to do with the woman's rights question, or any other question not connected with its object. It was their aty to sympathise with their friend Collins, who peared among them as the representative of the ciety, and to send him back with the assurance that their sympathies were in favor of the trodden-down concluded by introducing Mr. Collins to the meeting. Mr. Collins was received with loud cheering. He stated that it was not his intention to make a speech which the state of his health prevented him from do

ing, especially before so large a meeting. He then

eulogised the glowing eloquence of the previous speaker, and went on to observe that he was an ab-

fringed upon, it mattered not where or by whom,

short of this was not genuine abolitionism; slavery it was such abolitionism he represented from that he

thing short of this was not genuine abolition

their society—it was this that had galvanized the question he had to put was, is he an abolitionist? whole of America; and it had come across the At- Whatever might be his views upon the Sabbath lantic, and was here exerting its mighty influence question, he still held to his text, and maintained on the minds of the people of this country. He that he was a glorious anti-slavery man, and therewished he could carry them all that night into his fore he would cheer him on. [Cheers.] It was lantic, and was here exerting its mighty influence on the minds of the people of this country. He own country. (A voice—I wish to God you would.) said, again, that he held wrong views about minis (Great laughter.) He (Mr. C.) should like to do it. ters. That was rather a sore point, he must confes There was abundance of soil there—they had a large country; and they held out their hands to receive into their embrace every man from every quarter of the world. Would to God he could put them all in his boson, and transplant them to his native pure and unspotted. This was not the day nor the soil. There they would be held as men having rights equal to those enjoyed by every other man, was coming, when there was not a creed upon the and, by the blessing of God, through the fertility of face of the earth, that would be what it was now their soil, they would be enabled to stand up as men.

Reformation was constantly going on, and he did and as citizens, before the world. They were all not know the church nor the creed that would not free in America if they had a white face. (Laughter.) There was a great deal of freedom in of it. [Cheers.] He was not to be frightened by America; every man, woman, and child, was cherished and protected by the Government; but the motor to be afraid of such a one as that. [Hear.] Wh ment you convince the Government, or the commu- they were met to do, was to sympathise nity, that there is one drop of African blood in a cheer on an anti-slavery society man's veins, then he is trampled under foot, and opnan's veins, then he is trampled under foot, and op-pressed, and persecuted. (Shame, shame.) He wished he could transplant the right into the heart and if it was not so, he would not give a fig for it; of his country, where they sung the songs of liberty, and where the goddess of liberty was presented for jority of the ministers of the gospel were pro-slaveand where the goddess of liberty was presented for the nations to look at. Oh! that he could take them to the slave mart! to that place in the very capital of Columbia, where man bought and sold his fellowman! (Shame.) He would read to them a statute-book, which declared that for the colored man in Virginia there were 73 crimes that would hang a man, and only three of them a white man. (Hear.) Was there any such law in Great Britain? (Cries of 'No, no.') Oh! he knew there was not. He again wished he could take them there, to show flect that a minister of the gospel, and a missionary, Was there any such law in Great Britain? (Cries) The church in America was blasted by the initiative of 'No, no.') Oh! he knew there was not. He of pro-slavery. What was it, for instance, to reagain wished he could take them there, to show them slaves chained with iron, men, women, and children, and forced to travel over morasses, and hill and dale, one or two thousands of miles, to work they can sell him. He read of such a case in the out their lives in the cotton plantations. (Hear and shame.) He wished he could take them to a log cabin, where a master—the nephew of Thomas Jef. [Mr. Collins. There are hundreds of such.] Mr. ferson, the man who formed the sentiment, that all C. had just told there were hundreds of such. What men are created free and equal, with certain rights, a depth of abomination was here, which no man was among which are life, liberty, and the pursuit of hap-piness—that man's very nephew took his hatchet, olition in America were the ministers of the gospel. among which are life, liberty, and the pursuit of hap-piness—that man's very nephew took his hatchet, and cut off one limb from a poor runaway negro, which he cast into the fire, observing to those around, that if they ran away, they would suffer the same horrible fate; he then took the hatchet in his sions for a time, and then retrograded into the grad same norrisic rate; ne then took the natchet in his same norrisic rate; ne then took the natchet in his same norrisic rate; ne then took the natchet in his same norrisic rate; ne then took the natchet in his by an remained but the trunk, throwing them all in the fire. (Expressions of horror.) Now, there was no so for some years. Now, what would be flought of him if he retrograded, and went back into the ranks murdered, the seventieth was not allowed to give evidence against a white man. (Hear.) Was there whiskey, but allowed any given quantity of wine, worker with the ranks in Patricia in graphical productions. any thing like this in Britain? in any christian king-dom on earth? If he thought so, he would not have Dr. Heugh with him? (Lnughter.) The old organibeen in Britain. (Cheers.) One moment's freedom—the right of going and coming as you please—the idea of being free, no matter though in the veriest. The pro-slavery ministers in America were cheering poverty—the right to rise up and lie down—to get drunk or be sober, just as you please—is worth more than all the luxuries slavery could bestow. (Cheers.) Mr. C. then proceeded to point out the efforts of the American Anti-Slavery Society to put down this abomination; and observed that the priesthood, with few exceptions, threw themselves across their tract to obstruct their progress. While the abolitionists tunnelled their way through the mountain of oppressions are the priesthood in the price to the proceeding the price to the property of the property of the property of the property of the price to the property of the prope sion, any time they made a halt, the priesthood labored to fill it up. (Cries of 'the same here.) He their determined hostility to the new organization. believed it; —he believed it; it was the same here, and he had evidence of it. Mr. C. then observed, whole case. (Cheers.) Public opinion was also gothat there were many exceptions, both in this couning fast the right way in America; and concluded by again apologizing for his inability to address them at any length, in consequence of the state of his health. Mr. C. shortly upon this point, the Rev. Dr. referred to the subject of the annual report, a portion of which had been complained of. He spoke of the difficult duty

sat down amid loud cheering. The Rev. Dr. Ritchie then addressed the meeting, and moved a series of resolutions. He approved of these resolutions, which he said formed a very long text, and therefore called for a very short discourse. They were indeed so extensive, and contained so full an exposition of the sentiments put forth, that they were able at once, without a speech, to say aye or no in respect to them. He begged to say that, in respect to any remarks he might make, he was not there by sufferance; he would as soon in Dr. Hengh's church, when a minister rose to move the adoption of the Report. Well, be began and he raked the poor Report fore and aft, and the minister who rose to second him followed in the same path, so that between the two fires it was alwalk along Argyle-street with a chain around his neck, as be subjected to any such limitation. As to his being a clergyman, if that was to be taken as a reason why he should not be heard, he would at once retire. (No, no.) He was not to be condemn ed because he was a clergyman; and there was not a clergyman on the face of the earth he would not condemn, if he knew him to be wrong. He would not condem a clergyman because he was a clergy-man, any more than he would condemn a grocer be-cause he was a grocer. (Laughter.) The Rev. Dr. then went on to describe the cause in which they were met as the cause of humanity, throughout the whole world, whether the man had a black or a white face-whether he was a man employed, or an employer; and when he was advocating the cause of the slave on this occasion, he held, though perhaps he would not think it, that he was at the same time advocating the cause of the slaveholder. (Hear, hear.) If God in his providence should ever place him so as to make it necessary to adopt the alternative, he would say make him a slave rather than a slaveholder,—for the man who held slaves he looked upon as more degraded than the slave himself. ers.) The Rev. Dr. then went on to observe (Cheers.) The Rev. Dr. then went on to observe that he cared not what were the opinions of the men who came forward to advocate the cause of the slave, whether Tory, if any such existed yet in the country as curiosities to be put into a museum—(laughter)—or Whig, Radical, or Chartist,—he cared not what they were in politics—the only question he would put was—'Are you an abolitionist?'

his work, and not to look for the aid of great men L. Garrison, opposed by G. W. F. Mellen, and unan-and great doctors. [Hear.] He would care no more imously adopted. and great doctors. [Hear.] He would care no more for a thing called a throne, than he would for a buffet stool; and he would care no more for a thing called a crown, than for a Kilmarnock coul. [Great laughter.] He looked for the excellence of the brain sincerity of the heart, [Cheers.] Let him see a man do what he ought to do, and if he sat up a buffet-stool, he venerated him the more for it. [Cheers.] And if ever he heard intellect speaking, and piety breathing, it was when men, women, and children were together stooping over the buffet-stool. (Great cheering.) Mr. Turner, of Thrushgrove, seconded the resolu

Mr. Rose, a person of color, pastor of the Metho dist congregation meeting in the Lyceum, supported the resolution.

The resolutions were then carried unanimously. The Rev. Mr. Brown, Baptist minister, moved the the Committee be instructed to publish the coee, since Mr. Collins's arrival in Glasgow, &c. &c. We regret that our limits prevent us giving this speaker's remarks, or those that follow.

The motion was seconded by Mr. Ure, of Cro-

ing.) The Rev. gentleman proceeded, by using the simile of pioneers in a regiment, to point out the great benefits which Mr. Garrison had conferred on

behalf of the slave and the man of color, would give

credence to the calumnies which had been raised against him. (Cheers.) What had he done? Had

ject, he neither knew nor cared; but he had no hes-

itation in saying this, that women ought to be in every Anti-Slavery Society. The people of America

the World's Convention; but, because they were fe-males, they could not be received. Was a woman,

ed she had as good a right to be received in that

slavery? Another charge against Garrison was, that he held peculiar views on the Sabbath; but be

the Secretaries had to perform in drawing out min-utes, reports, &c. of Committees, as it was known

he said, no Committee could ever agree to a single sentence, and the Secretaries were left to be so out of notes and scraps taken at the moment, which scarcely any one had the power to read. He then

remarked that the present was not a solitary instance of curious work going on in this Society. (Hear,

hear.) He remembered being present at a meeting

most burned. This was not the first time, therefore

that this Committee had behaved in the way they had lately done. A more clumsy, contemptible, un-

business-like procedure he had never heard of, than

to put a Report through the ordeal eight months af-ter it had passed the annual meeting. (Hear.) Was it business-like, he asked, to act in such a way as

this? He was bound to say that there was some reason for that conduct different from the reason that

appeared on the surface, (Hear.) He thought their

whose conduct was equally blamcable with that of Glasgow. This Committee was written to by some Glasgow friends, for information as to their treat-

ment of Mr. Collins, and they received for reply a letter which they had sent to Dublin. He would not mind a London Committee any more than he would mind a Partick Committee or a Camlachie Committee; and he would advise them not to trust

don. (Hear.) They were too near Downing Street and too much under its influence to go about busi

ness in an honest way. The Rev. Dr. then, by way of encouragement, called upon them to persevere in the straightforward course they were pursuing,

be condemned; and there was a London Com

onduct towards Mr. Collins was

my cause to the guidance of a Con

and the Lord would find plenty of

ent over female representatives to what was called

night be the opinions Mr. Garrison held o

an abolitionist, because he could not quietly stand and see the rights and liberties of his fellow-man inentitled to receive her as a delegate? He maintain-

(Cheers.) Wherever he saw the rights of man in-vaded, there his feelings were enlisted, and there his [Great cheering.] Were they to settle all such

America. It was this that lay at the foundation of (Mr. R.) had nothing to do with that. The only

ergies rushed forth to his rescue, (Cheers.) Any petty considerations as these before they abolished

and carried unanimously.

Mr. M'Ewen then came forward and read an adess from the workingmen of Glasgow to Mr. Col-s. The document was of great length, and, though lins. The document was of great length, and, though ny of the Chartists, was nevertheless an ably drawn up paper. Mr. Collins made a brief reply. Mr. M'Farlan then moved a resolution, embracing the doption of universal suffrage, which was seconded by Mr. Gardner, and carried unanimously.

Thanks having been voted to the chairman, the neeting separated at 12 o'clock.

A great meeting of the Glasgow Emaccipation Society was held in the Bazaar, on Tuesday evening, April 27th, to prosecute the business of the previous meeting, held in the Rev. Mr. Nisbet's Chapel. At one end of the building, a platform was erected, upon which were seated a great number of the mos negro. Seats were also indefatigable friends of the fitted up for the ladies, which were completely occupied. This great hall was literally crowded. Con-sidering the protracted length of the meeting, and the crowded and uncomfortable position of the audiagainst him. (Cheers.) What had be above they found out that he was become the enemy of the slave? No; but they had found out that he advocated the rights of woman. (Hear.) Why, every anti-slavery society did the same thing. What might be the opinions Mr. Garrison held on that subtory, it was one of the most quiet and orderly meet ings of the kind ever held in Glasgow. The proceed-ings were full of interest, and cannot fail to awaken a more lively feeling among us in the cause of free-dom, and must greatly strengthen and encourage Garrison and the unfinching and intrepid band of abolitionists who are sacrificing their reputation and health to break the oppressor's yoke. The Rev. Patrick Brewster was in the chair. The meeting was addressed by Mr. Collins, Rev. Dr. Ritchie—Revs. Messrs. Rose and Brown; Messrs. Smeal, Wright, Tayang Andreas and Street, Revs. Messrs. speaker, and went on to observe that he was an ab-olitionist, because he was the friend of man—he was he should like to know, not a part of the world? and Wright, Turner, Anderson and others. Resoluwere unanimously passed, conden strong language, the proceedings of the London and Glasgow Committee with regard to Mr. Collins, and approving of the course of the original American Anti-Slavery Society. We regret that our limits prevent our giving a full report of the proceedings.

—Glaszow Saturday Post.

American Anti-Slavery Society.

From the Anti-Slavery Standard

The Anniversary.

The Eighth Annual Meeting of the American Anti-Slavery Society, convened in Broadway Tab-ernacle in the city of New-York, May 11, 1841, at 10 o'clock, A. M. LANDLEY COATES, President of the Society, in

The 94th Psalm was read by William Lloyd Gar-

The eighth Annual Report was read by James S. Gibbons, Chairman of the Executive Committee, accepted by the meeting, and on motion of James C. Fuller laid on the table, to be taken up and considered at the afternoon session. Oliver Johnson submitted an abstract of the Treasurer's report, which

was accepted. was accepted.

The following resolution was moved by William
Lloyd Garrison, seconded by Alvan Stuart of Utica, and was eloquently sustained by both these gentlemen, and adopted unanimously.

Resolved, That the abolitionists of the United Resolved, That the abolitionists of the United States have no reason to be ashamed of their cause, or their company; that the opposition arrayed against them is not owing to the manner, or spirit, in which they conduct their sacred enterprise, but to the prin-ciples and doctrines which they advocate; that the practical adoption of those principles and doctrines by the American people is essential to the peaceful overthrow of slavery, the stability of republicanism, and the triumph of Christinity, and the these and the triumph of Christianity; and that those per sons who are opposed to the immediate liberation our enslaved countrymen, are to be denied the name and character of Christians, and pronounced destitute of the principles of common humanity.

Nathaniel P. Rogers moved the following resoluon, and advocated its passage, which was unanimously adopted.

Resolved, That slavery is not a southern institu-ion, but the institution of the whole country; that in the guilt and in the dan gers of the system; and that every person of common intelligence, north as well as south, who is not faith-fully interested in the anti-slavery enterprise, is in heart, as well as in fact, a SLAVEHOLDER.

The following resolution was moved by Charles C. Burleigh, sustained by him at length, and adopt-

Resolved, That the charges which have been from the first, and still are brought against us by the ene-mies of our holy enterprise, rest justly against them-selves, inasmuch as they by sustaining—not we by as-sailing, the atrocious system of American slavery, are exciting insurrection, provoking bloodshed, promoting disunion, producing amalgamation, making war upon the sabbath, the marriage institution, human govern-ment, the christian church and ministry. In a word, ment, the christian church and ministry. In a word, are practically disorganizers and infidels; and the vehemence with which they bring these accusations against us, is but the artifice by which the criminal dreading detection, seeks to divert attention from himself by fastening suspicion on others.

The meeting adjourned to meet at 4 o'clock P. M. APTERNOON SESSION, May 11. LINDLEY COATES, President of the Society, in the

On motion of William Lloyd Garrison, a Commit-

tee of seven were appointed by the meeting, to pre-William Lloyd Garrison, Sarah Pugh, N. P. Rog-ers, C. C. Burleigh, Robert Purvis, G. W. Benson, and Abby Kelley.

On motion, Oliver Johnson and E. D. Hudson were appointed to make out a roll of delegates pres-

On motion, Amos Farnsworth, Rowland T. Robinson, Francis Jackson, and James S. Gibbons, were appointed a Committee on Finance.

appointed a Committee on Finance.

On motion, it was voted that a Committee of two
from each State represented, be appointed by the
President, to nominate officers of the Society for the ensuing year, and that the President be requested to report the names of said Committee to-morrow On motion of Oliver Johnson, all persons presen

who embrace the principles and approve the measures of this Society, were invited to take part in the eliberations of the meeting.

And Annual Report was then taken up, and, after

some slight amendments, was recommitted to the Executive Committee, with instructions to report on Thursday morning. On motion, the meeting adjourned to 9 o'clock to-

MORNING SESSION, May 12.

LINDLEY COATES, President of the Scciety, in On motion of Oliver Johnson, voted, that when this meeting adjourns, it adjourn to 7 1-2 o'clock

this evening.

The minutes of yesterday were read, and with

The Business Committee reported the following resolution, which was advocated by William Lloyd Garrison, N. P. Rogers, Enoch Mack, J. C. Foller, H. C. Wright, G. W. F. Miller, and with some slight amendments adopted.

Resolved, That those abolitionists, who array themselves against the formation of a third political party, and yet vote for legislative, congressional gubernatorial, or presidential candidates, bostile to the anti-slavery movement, or in any manner induc-others to vote for such candidates, are putting arguments into the mouths of the third party advocates and by that act are sacrificing their anti-slavery prin

The following resolution was advocated by W.

Resolved, That this Society would renew the ex pression of its conviction, that the formation of a third political party, by the abolitionists of the United political party, by the abolitionists of the United States, is a measure diametrically opposed to their anti-slavery pledges, calculated to change the moral tone and character of the anti-slavery enterprise, un-necessary and injurious as an expedient, and deserv-ing of no countenance on the part of the friends of immediate emancipatian.

The following resolution was adopted.

Resolved, That the attempt of the 'Transferring Committee' of the American and Foreign A. S. Society, in their recent public answer to justify their flagrant breach of trust in disposing of the Emancipator and property of this Society, while it admits the truth of the charges they attempt to defend, betrays an atter disregard of the rights of abolitionists.

Adjourned to half-past seven P. M.

EVENING SESSION, May 12. Francis Jackson, one of the Vice Presidents, in

the chair. On motion of Oliver Johnson,—E. G. Loring, G. W. Benson, J. C. Jackson and C. C. Burleigh, were

added to the Committee on Finance.

The following resolution was advocated by J. C. Fuller, W. L. Garrison, Thomas Van Rensselaer, and others; opposed by William Adams and Simon E. Bailey, and adopted.

Resolved, That this Society hails, and joyfully recognizes as an interesting and important coadjutor-ship in the great anti-slavery movement of the age— THE BRITISH INDLA SOCKETY, established by the gen-nine abolitionists of Britain, to deliver the unhappy millions of India from their grinding oppression, and to aid the overthrow of slavery in this country, by bringing the produce of free labor on the fertile plains of the East, into competition in the world's markets, with the slavery-crippled labor of the American

On motion of J. C. Fuller, it was voted that the foregoing resolution be forwarded to the Corresponding Secretary of the British India Society, gned by the officers of this meeting.

Adjourned to 8 o'clock to-morrow morning.

MORNING SESSION, May 13.

Enoch Mack was appointed Chairman pro tem. The Committee on the nomination of offinade the following report, which was udopted.

President-LINDLEY COATES, Pennsylvania Vice Presidents.—Samuel Fessenden, Maine Enoch Mack, New Hampshire; Rowland T. Rob inson, Vermont; Francis Jackson, Massachusetts; Peleg Clark, Rhode Island; George W. Benson, Connecticut; James C. Fuller, New York; Abraham L. Pennock, Pennsylvania; Joseph Parrish, New Jersey; Henry Gibbons, Delaware; Joseph A. Dugdale, Ohio; Herbert Williams, Indiana; Robert Stewart, Illinois ; Zephaniah Plate, Michigan ; hn Needles, Maryland.

Board of Managers—Nathan Winslow, Samuel F. Brown, David Doten, Aaron Fuller, Maine; T. R. Blaisdell, John A. Richardson, Parker Pillsbury, Luther Melendy, New-Hampshire; Orson S. Murray, Jedediah Holcomb, B. F. Haskell, O. J. Eells, Vermont; Seth Sprague, Wendell Phillips, Ellis Gray Loring, Samuel J. May, Nathan Johnson, Ed-mund Quincy, David Lee Child, Amos Farnsworth, Mana Quiney, David Lee Child, Amos Farisword,
Andrew Robinson, Nathl. B. Borden, Wm. Bassett,
Wm. Lloyd Garrison, Massachusetts; William Aplin,
Thomas Davis, William Adams, John Brown, Joseph Sisson, Jr., Rhode Island; George Sharpe,
Butler N. Strong, William Bolles, John Gunn, Connecticut : Thomas Van Renselaer, Luther Myrick, Ezra C. Smith, Wm. H. Stanley, Richard P. Hunt, Samuel Keese, William C. Rogers, J. C. Hathaway, New-York; Samuel Aaron, Wm. H. Ellis, New-Jersey; Edward M. Davis, William Jackson, Jona-than P. Magill, H. C. Howells, Joseph Trebor, Robert Purvis, Thomas Whitson, Jonas Wyman, James Mott, Benjamin Brown, Elijah F. Pennypacker, Pennsylvania: Robert Hanna, David Campbell, James Boyle, John Walker. Okio; Thomas Chandler, Michigan; David C. Willson, Levi Coffin, A. B. Brown, Elnathan Davis, Indiana.

Domestic Cor. Sec .- J. C. JACKSON. Foreign Cor. Sec.—C. C. Burleigh. Recording Secretary—J. C. Hathaway. Treasurer—Isaac T. Hopper.

Executive Committee-James S. Gibbons, Tho Van Renselaer, Charles Marriott, David Lee Child. Wm. P. Powell, Isaac T. Hopper, Lucretia Mott, Lydia Maria Child, Abigail H. Gibbons, Oliver Johnson, Roswell Goss, James Hudson,

J. C. Fuller, William Bolles, and William Ashby, vere appointed to audit the accounts of the Treasur-

The Annual Report was again presented and dopted.

The Committee of Finance brought in the following Report, that this Society ought to raise at least \$6000 the ensuing year. Abby Kelley spoke almost indignantly on this proposition; many others thought the sum totally inadequate to an efficient action on the part of the Society; and it was finally resolved to raise \$15,000.

Subscriptions and pledges were then taken; and the following resolution was adopted.

Resolved, That every friend of the American Aninto the Treasury of the Society, during the present year, a sum not less than one dollar; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to pub-lish weekly, in the Anti-Slavery Standard, an ac-count of the moneys that may be received into the treasury under this proposition.

Voted that pledges be taken up this evening; and adjourned to I-4 before 3 P. M.

APTERNOON SESSIONS

Francis Jackson in the chair.

The following resolution was advocated by Wm.

L. Garrison and H. C. Wright, and adopted unanimously:

Resolved, That so long as abolitionists rema and true to their cause, they need feel no anxiety at iminution of numbers, or desertion of the wealth, or the wisdom of this world from their despised ranks Our cause is of God, and we will labor cheerily in its advancement, knowing that He giveth not the race to the swift, or the battle to the strong.

The following resolution was discussed by W. L. Garrison, J. C. Fuller, Charles Marriott, and O. Johnson, and adopted: Resolved, That fidelity to the cause of the slave

quires of his advocates, that they shall recognize association as a Christian church, which admits aveholders to its fellowship, or refuses to plead for e immediate abolition of slavery.

A letter was read from Abel Brown, of Albany sustaining the principles of the resolution. C. W. Denison and C. P. Grosvenor made sone remarks relative to the letter. The resolution was adopted. Adjourned to 1-2 past 7 in the evening.

EVENING SESSION.

Francis Jackson in the chair.

The Committee to audit the Treasurer's account the following report, which was adopted.

Aggregate of money received during the committee of the control of \$6,825

Expenditure, 6,671 10
Remaining in the Treasury, 153 14
The following resolution was supported by J. C.
Fuller, O. Johnson, John Allen, W. L. Garrison, J. C. Jackson, Edmund Quincy and others, and adopted:

Resolved, That we regard with deep emotions of Resolved, That we regard with deep emotions of regret, a disposition on the part of some abolitionists to abandon our organized associations; that we deprecate such a course as highly prejudicial to our cause, and calculated to carry comfort and joy to the hearts of our enemies; and that we believe that our organization will not have done its work, till the last slave in the land is made free.

The following resolutions were read and adopt

Resolved, That this Society would express the hope, that the abolitionists of this country will fee and manifest a practical interest in the circulation and permenancy of the National Anti-Slavery Stand

Resolved, that this Society would earnestly enforce upon the friends of bleeding humanity, the importance of their continuing to petition Congress for the immediate abolition of slavery in the District of Cotum bia and the Territories, and of the inter-State slaver rade, in despite of the refusal of that body to recei-

Resolved, That this Society entertains a deep an grateful sense of the fidelity and value of the services of their Executive Committee for the year just

Adjourned to 8 o'clock in the morning.

FRIDAY MORNING, May 14th. Francis Jackson called the meeting to orde N. P. Rogers introduced the following

Whereas, a proposition has been made to the cive by one of its members to give fifty dol defraying the expenses of a suit, to be bruthe Supreme Court of the U.S. claiming all persons held as slaves in the District of on the ground that they are so held cont Constitution, and stating that should the cided in favor of liberty, our object will and if against it, the country will be the control of the country will be the control of the country will be the country wi and if against it, the country will be formed of the astounding fact that Co the power to establish slavery at its pl

Resolved, That the subject be referred.

cutive Committee of this Society, with consider and investigate the case, an to cerry the same into effect, if found deemed advisable. An amendment offered by Mr. Mellen, was

The resolution was adopted.

The following resolutions were offered and Resolved, That the thanks of the friends of a

sal humanity are due to John Quincy Adam generous, disinterested, and successful advoc case of the Amistad captives—refusing, done, to receive any compensation for his sent their behalf.

This unanimous vote was taken rising, Resolved, That the practice of interrog oblitical candidates, of the whig and democ ies, by the abolitionists, in regard to their ie anti-slavery enterprise, and their re sist in promoting it, is regarded by this S important measure for the aboli

Resolved, That it is disgraceful and dethe character of a nation professing to be christian, to have elevated to the Preside a slaveholder, in the person of John Tyler.

Resolved. That the national fast rethe slaveholding chief magistrate of this compious mockery of God and humanity part of him who recommends it, and of the ing people, who are to observe it the fast which GOD has chosen, to burdens and let the oppressed go for

Resolved, That the letter of Harriet M. oncerning the division of this Society characteristic clear sightedness on all right and wrong, and the moral courage whither never afraid to go forth in a storm. For thing expression of her confidence and sympa has our heartfelt gratitude.

Resolved. That the uneasiness holders respecting the movement in Ed which the attention of that nation is being the cultivation of cotton in British India, pl cates their conviction that the exper eed, greatly to the injury, if not to the

Resolved, That the cou Resolved, I not the course pursued by Seward, Governor of New-York, relative mand made by the Executive of Virginia f livery os three citizens of the former State with having stolen a slave from the latter, it tional, dignified, and honorable; and en to the thanks of the friends of huma

Resolved, That he who professes to be an

of Jesus Christ, and yet says that he does not

believe that slavery is sinful, or atte the crime of slavery, or does not preach very gospel, ought not to be supported of in the capacity of a religious teacher; but ly destitute or the spirit of Christ, and christianity. Resolved. That the result of the pro-

recent American Beptist Triennial Conve Baltimore, demonstrates that the Baptist d tion, so far as represented in that body, is su to the slaveholding power, and constitution main pillars of slavery. Resolved, That abstinence, so far as

from the products of slave labor, is one effici of action against the system of slavery, at testimony of the abhorrence with which it ed, an evidence of a sincere desire at least tain consistency between the principles and tice of abolitionists, and that as such we re this measure to the adoption of every ener very.

Resolved That the metamorphosis of the Convention into a Conference with the Foreign Anti-Slavery Society, by the that body, was an arbitrary and despote wholly unauthorized by the terms of the hostile to the free spirit which is the vital of the anti-slavery enterprise.

Resolved, That the exclusion of a delegates of this Society from the London C was an act highly disrespectful to the delegat us their constituents; tyrannical in its na chievous in its tendencies, and unw laiming the character of abolitionists.

Resolved, That the course of the London nce in refusing to receive and place upon ords the protest of the minority against that which forms the ground-work of the movement, and with that large and li uld characterize friends of humanity.

Resolved, That we cordially app of W. L. Garrison, N. P. Rogers, C. W. Adam, to consent to the insult which been offered to their fellow delegate constituents, by accepting seats in the Co

Resolved, That we appreciate and highly the manly and able defence of the right of a authorized delegates, made by those English American abolitionists, who opposed the action majority on that occasion. Resolved, That a copy of these reso

ticated by the President and Secretary ted to the Committee of the British and Foreign

The amount pledged for the ensuing ye the meeting, was \$5157 38.

The New-Orleans Picavune of the 1s the murder of a man named Gen French minister, perpetrated by h instigation of his own wife, has covered in Rankin county, Miss. He ing for fifteen months. His wife, at the ed that he had gone to South Carolina his friends. The daughter of the dece give credit to the statement, and has peated and extensive inquiries, which in the discovery of her father's bones, timony to convict the prisoners of the brutal deed.

Virginia - The Richmond Whig g list of the members of the Ho results is, 68 whigs and 66 Van Buren county has elected a Van Buren man, Senate stands, 17 whigs to 15 Van Bu ular statement of members which other day, was correct in every part

The Rev. Mr. Griswold was lately kill The Rev. Mr. Griswold was lately cinnati, as he was passing out of a churces. It recums that a profligate young venge, threw a stone near the church de his unprincipled mates, by whom he his buject of a special prayer. He m ject, but the stone struck the head of M fractured his skull, and he died in a few

Kidnapping.—The Wilmington (Desays:—Jacob K. Griffin, lately tried before at Dover, was convicted of kidn to four years imprisonment, a fine of 1 to have sixty lashes on the bare back. he is to be tried at New Castle on a si

Antonio of the Amistad .- A letter for in the Emancipator, announces the safe Antonio, the quondam stave of Capt. Fo city, where he has found a protector and

Fifteen years ago a Scotch farmer pl of 400 acres, in the Westean part \$400. By good husbandry he has incl so much that he now receives from it terest of \$60,000. He has been offel

Capital crime and its punishment in Engl tween 1237 and 1841, 61 persons victed in England, of whom only their crimes were—arson, 6, burglat 17; robbery, with violence, 18; maining, with intent to murder, 20.

the farm, but refuses to sell at that price.

A Valuable Wife .- Capt. Harris, of t my, has recovered \$30,000 damages from E Barrister and Major in the Montreal Cavalining off with said Captain's wife.

The last Louisville papers announce the P. H. Pope, formerly a member of Congress

HOLE MU HELI

3 FRIDAY MOL

the time of I world has not w vas exhibited i e, in their worst rican people in They, too, coul and pretend d; and at the sam labors, and sm make strong th Tyy burdens upon believe that the rity of heart, wi ties, on the pa m beginning to e ollow political ance and hur nended? By

under the Jewi red worthy of c iled with blood, v ortion of the hum he awful image support of a sys s and horrible is the people tha the recommen gainst the feel held in chains and who neith at an impious m he devil- full o de religious nev ing priesthood, adily endorsed it

The slaveholding mestion, we ma st by a chief magi icanism and t et of that unh ich curses pries ich, theoretically rrence. Christ always to testify v do not come l Moreover, when a sad countenance t they may appea o you, They hav u fastest, anoint

APPEAR NOT

er, who is in se

ork Observer, in r

n! But we

inge that these I

found with their

ch together.

'It was a sublime ectacle! A natio conqueror, asking ing of kings, crying we not thy heritag gits sins! Surely, in view o pious bombast is ugh of hell.' The loathsome cant sh in judgment, ment of the Ale

'Is not this the fa

ands of wicked

nd to let the oppre-very yoke? Now, was it such g President appoir in all his though ent of three millio ection to the irr ers, an offence otherwise! W and, to let the opp lage of this modern et Israel go? I ku Who is the Lord.

Was it such a fast ept? If we may b was! Hence, th nce, there are no Hence, liberty has he land, unto all th e universal song n Blow ye the trumpe Jehovah hath trium Shout—for the pride His scourges and f Are wrenched from And tyrant and fe

Hence, the time has

avery societies, and

he part of abolition

et Israel go.'

Has a single yoke I lered, a single capti st, did not the peo dness,' and ' exact asing their misera the number of them tock, on that day? on confessing its si the audacity which g We are weary, her he death of Harriso hollow! We are p bad-and, as an exam ever. Political cunr an make capital ou of men. Instead of will assuredly help t ional iniquities. T ry of Gen. Harrison

ublican nor a Ch entry nor of his riests may strive to and a saint, it is not sibilities, or to make No republican, no Cl no lover of mankind. wink at the conduct ortal beings among arrison did more th republic to extend a fords, to make war humanize his own cord, and the record his life was to visit R the presence of assem nished attachment of the cause and the f His speech was recei

by those whose gold udulently keep bac and who ruthlessly st manity. Call such Then is patriotism so bolism! We to those light for darkness ! semselves to be dupo gate politicians ?

See 58th chapter

y 14th ing to order

I.--- NO. 22.

C. L. Remond and highly e right of all those English sed the action

resolutions, autretary, be trans h and Foreign suing year, di

f the lat says He had beet

ig gives a com of Delegates. Buren men. I nan, as before. n Buren. The is we publishe ately killed at e church after s young man, it irch door, at of

he had been He missed I d of Mr. Gris a few hours. n (Del.) Jo ping, and set of 1500 dalla ack. We let a similar che ter from Mot the safe arri-apt. Ferrer, tor and a loss

er purchased in N. Yo increased the m it yearly, to offered \$40,0 price. in England were capital two were exc ary, with vi ; and cutti

of the Brit es from E. D. l al Cavalry, for

lives to be duped by servile priests and profli-(ne politicians ? Congress fr See 58th chapter of Isaiah.

THE LIBERATOR. BOSTON:

FRIDAY MORNING, MAY 28, 1841.

The National Fast. of fatish" down to the present hour and a more impious mockery ged in the recent national fast. The a condition, never exceeded the copression and crueladd fast, and how down their heads and spread sackeloth and ashes under to take delight in approaching to time, they, too, could exact all Is it mysterious how a man can die of T quite with the fist of wickedness, He had lived to the age of threescore years and ten. lands of iniquity, and bind When an old man dies, is it a special warning from in mour and needy. Does any beaven, any more than the falling to the earth of the late for was observed with any ripened fruit? He was called to endure as much of with any intention to forsake their fatigue and care as would suffice to crush almost any of the people? Was it not, d, in inception and completion, base counterfeiting of By whom was it re-MAN-STEALER! By one, sh dispensation, would have been By one whose hands are ess spirit preys upon aman race, who makes merchandise nning, for spiritual and temporal ambition. ustem which is full of death and (and, certainly, no one can deny that its garments are the s not this fact combine the ludirable in the intensest form? And who

The designing among the priesthood -the super-

after all, to have been a farce, instead of a fast :

That is, the appointment of a fast by an unrepent

ant slaveholder for a stiff-necked slaveholding people

itself above all that is called God-which dethrone

him-which makes merchandize of his image-i

God amount, if it is made by one who is trampling

his creatures in the dust? Is it not adding hypocrisy

We thus offset the piety of the Observer with the

A Disengenuous Report.

In the first annual report of the American and For-

eign Anti-Slavery Society, there is one passage wor-

Allusion is made to the division which took place,

labored to support, by the overbearing and INTOLER-ANT (!!) spirit of those with whom they formerly as-sociated, and who had acquired an adventitious ma-jority through the influence of a local excitement.

old organization, as we shall proceed to show.

An honest mind will find it difficult to conceive

fore, this is an atheistical nation.

Heaven.

ing language:

to ruffianism, and defiance to villany?

The Observer has fresh cause for rejoicing:

that all will go well with the nation!

sil for a fast was landed by the sevspapers, and a corrupt and timeas an evidence of piety; and they as remarkably pertinent to the oc-Is it not hopeful? Is it not a 'delightful token of better things '? What virtue there is in an appointblind leaders of the blind should their dames wallowing in the same ment.

ale that pretended to fast in accordance

y in their bloody warfare of extermina

endation of the President? They

cable red men of the wilderness-

us three millions of the human fam

other foured God nor regarded man

of all deceivableness of unrighte-

mis markery! A most cunning device

s character of John Tyler out of intain that the appointment of a magistrate is contrary to the genius of that unboly union of Church and State, st-and-tyrant-ridden Europe, and dly. Americans profess to hold in Christians ought never to sanction it, to testify against it. The fasts of Christi come by observation, or by any official

nee: for they disfigure their faces, wear unto men to fast. Verily, I say ard. But thou, when thy head, and wash thy face;—that erro mer to past, but unto thy ecret: and thy Father, who seeth

isten to the lying declarations of the New rer, in relation to the national fast :

uttime, a morally grand and imposi-Not at the feet of sking for life; but at the footstool of the ying, Spare thy people, O Lord, and lage to reproach! A nation confess-

abast is enough to excite the loudest There is not a word of truth in it : it eant and devout imposture. Are we nent, or severe in language? Let the

his the fast that I have chosen? to loose nesses, to undo the heavy burdens, essed go free, and that ye break

was it such a fast as this which our slavehold salent appointed? Was the abolition of slave his thoughts? Did he deem the enslave millions of people in this land, and their ie irresponsible power of infernal taskthe sight of Heaven? O no-What cares he for the divine con oppressed go free ? Is it not the lanrn as it was of an ancient Pharaoh is Lard, that I should obey his voice to the go? I know not the Lord, neither will I ing the character of others.

uch a fast that the people of this country we may believe the New-York Observer-Hence, that fast was, in fact, a jubilee here are now no slaves in the United States ! liberty has been proclaimed throughout all nata all the inhabitants thereof! Hence,

ye the trumpet abroad o'er the sea, umphed-the bondmen are free!

r the prode of the tyrant is broken!
urges and fetters, all clotted with blood,
cled from his grasp—for the word was
seen.

ton did more than almost any other man in the

public to extend and perpetuate slavery-in other

ds, to make war upon the throne of God, and to

manize his own species. His deeds are upon re-

and the record is true. One of the last acts of

life was to visit Richmond, Virginia, and there, in

presence of assembled thousands, declare his undi-

hed attachment to slavery, and his abhorrence

he cause and the friends of universal emancipation.

speech was received with tremendous applause

who ruthlessly strike down all the rights of hu-

y. Call such a man a patriot! a Christian!

for darkness! How long will the people aflow

the whose gold and silver are cankered, and who

ntly keep back the hire of their laborers-yea,

We to those who put darkness for light, and

ism soul-murder, and Christianity dia

al song now isfeet freedom of speech and action? No-their co-opstant and fetters are sunk in the flood! e, the time has come for the dissolution of antisorteties, and for a total cessation of labor or t of abolitionists! But are these things so single yoke been broken, a single chain sun tinction of sex, complexion or caste, all the friends of persecution which he did would be re-enacted.' d, a single captive set free ? On the day of their bleeding humanity! 'Driven' from it, because it did not the people smite with the fist of wicks, and exact all their labors?' Instead of rewould not drive any one, especially the most useful, ng their miserable victims, or even diminishing unher of them, did they not add to the capital on that day? A nation in the dust! A navent them from publicly testifying against slavery !- publishers. assing its sins! ' The lie is stupendous, and adacity which gives utterance to it is wonderful! because it allowed 'all sorts of folks' to labor togeth-Ye are weary, heart-sick of all this parade about er for the deliverance of our enslaved countrymen !ath of Harrison! It is all hollow-hollowbecause it would not determine a theological question We are persuaded that its tendencies are in accordance with their sectarian interpretation, nor My Dear Garrison : and, as an example, we would repudiate it for-Political cunning and religious hypocrisy alone e capital out of it. It is not of heaven, but men. Instead of propitiating offended Heaven, it assuredly help to fill up the measure of our naaiquities. The profession, the life, the histo-Gon. Harrison all prove that he was neither a state the facts in the case? It dove not! nor a Christian; neither a friend of his Universalism. How true it is that Christianity is y nor of his race; and though sycophantic may strive to manufacture him into a putriot nd a saint, it is not in their power to perform impostites, or to make crime a virtue, or wrong right. publican, no Christian, no friend of his country, er of mankind, can be in favor of slavery, or has at the conduct of those who rank rational, imtal beings among their goods and chattels. Gen.

not a human creed! Men may wrangle with each other as Baptists, Methodists, Universalists, &c., on doctrinal points, and yet all of them be strangers to the spirit of Christ. Here is a case in point. At an adjourned meeting of the Old Colony Association of Universalists which was held at Canton, in this State, on the 5th instant, the following resolution, which was referred by the former Association to the respective societies composing it, requesting them to instruct their delegates for the present session in reference to it, was read, and the voice of the council taken upon

Whereas we believe the system of southern Amer ican slavery to be morally wrong, we do earnestly de-sire its abolition, so far as it can be accomplished by moral suasion.'

This milk-and-water resolution was not adopted !- and the slave. three only voting for it, and nine against it. Thus the Association have virtually declared that they do not believe the slave system to be morally wrong, nor your sphere of usefulness. I have no doubt you desire its abolition! They like to strike hands with would have been spared much misrepresentation, if thieves, and consent with adulterers.

NEW-BEDFORD. N. A. Borden having removed from New-Bedford, our friend J. B. Sanderson has kindly consented to act in his stead as Agent for the Liberator in that place and vicinity; and he is there- foes. fore duly authorized by us to receive subscriptions and payments for the paper.

New-England A. S. Convention

stitiously devout among the people-affect to regard Another large and choice gathering of the the death of Gen. Harrison as a very mysterious sturdy and uncompromising abolitionists in Newevent-an awful visitation of Divine Providence-4 England assembled in Convention, in the Chardondreadful warning to the nation! How absurd, how street Chapel, on Tuesday morning, and was in sesirrational, how heathenish is all this! It seems to sion at the time our paper went to press. William have been taken for granted, that the Presidential Bassett, of Lynn, was chosen President. We cannot, chair is sacred from the intrusion of death—that it is of course, give the proceedings in our present numomething out of the course of nature for its occupant ber. They have thus far been spirited and intrepid, to die like other men-that, because an individual and characterized by a zeal and devotion to the cause occupying a high station happens to 'shuffle off this of human rights, which evince that the pressure upon coil, the event is to be regarded as a sore the pro-slavery and slaveholding spirit of this land, to judgment upon the nation! Now, what was there crush it in the dust, is increasing, and must ere long extraordinary about the death of the late President? come down with tremendous and overwhelming pow True, it was sudden; but not so sudden as has been er. A searching examination has been made in rethat of thousands before him. He died of - gard to the responsibilities of abolitionists, the guilt of priesthood, and the crimes of the whole people. The word is, ONWARD!

CONNECTICUT. The annual meeting of the Connecticut Anti-Slavery Society (new organized) was one not a Hercules; and is it a marvel that he fell held in Hartford last week. The only intelligence under his load? The marvel, the miracle would we have received of its proceedings is contained in have been in his living to sustain it! Why, then, all an editorial article in the Hartford Observer, (under this estentatious parade—this sentimental cant—this the control of the Rev. E. Tyler,) in which it is stapious twaddle about 'the inscrutable decrees of Prov- ted that 'a scene of some excitement followed an atidence '? Why? Simply and solely because 'this tempt of the NOTORIOUS ABBY KELLEY to ocpeople walk in a vain show,' and because it serves as cupy the attention of the audience. The President an excellent windfall for pharisaical zeal, for political decided that, according to the decision of the Society at the last anniversary, it was out of order for women Notwithstanding the nation has been 'in the dust,' to act in the meetings. An appeal was taken from the decision of the chair, and the ayes and noes deovered with dust and pollution,) yet the New-York manded. More than two thirds of the members pres-Observer has some misgivings that it may turn out, ent voted to sustain the chair.' Be it so! Humanity disowns the deed, and shrieks out in agony of spirit We fear that the solemn admonitions of His proviin view of it. But what shall be said of the slang of dence and his word will soon be forgotten; that the lessons of instruction so fearfully enforced will be slighted; and that the nation will soon rush on heed-lessly, until a sorer judgment (!) shall overtake us'! the reverend scorner ?- The notorious Abby Kelley ! Is it not worthy of Bennett's New-York Herald, of the New-Orleans Picayune? Of all who have appeared as the advocates of the slave, who has exhib We fear so too. But the Observer does not wholly ted more sympathy, zeal or disinterestedness, or ladespond: there is at least a feeble glimmering of hope bored more faithfully and abundantly, than this esti-'There is something in the appointment of this day hat has given deligntful tokens of better things'!!! mable and gifted woman?

NEW-HAMPSHIRE. The seventh annual meeting of the New-Hampshire Anti-Slavery Society will be olden in Concord on Thursday and Friday next. We ought to have given this information at an earlier period, but the omission has been unintentional. The est specimens of abolitionism, and the worst of proslavery, are to be found in the Granite State; but pro-This is not an atheistical nation. The government has acknowledged the God of the universe as the naslavery is fast going down to the grave of infamy, and onism is as rapidly extending its conquests There ought to be a strong gathering, in point of num-This is an atheistical nation,' judging it by the bers, at the meeting in Concord; but, whether there anti-slavery standard alone What is atheism? Does be many or few, we are confident there will be no it consist in a mere form of words, denying the existack of spirit, zeal, or courage, on the part of the ence of a God? Or may it not be exhibited in pracoral Spartans who shall happen to be present. tice, though rejected in theory? That which exalts

AN INTERESTING SIGHT! At the opening of the te Baptist Triennial Convention in Baltimore, in practical atheism. All this is done by slavery. Slawhich were the most discordant elements, and the devery is sanctioned and sustained by the nation. Thereoniac spirit of slavery reigned triumphantly, the hymn commencing with the following verse was sung To what does a mere verbal acknowledgment of by the delegates :

> Lo! what an entertaining sight Are brethren that agree— Brethren whose cheerful hearts unite In bands of piety!

What a precious specimen of religious cant! Is the infidelity of the Liberator, and leave the award with Almighty to be thus mocked with impunity?

Saxton & Peirce, 133 1-2 Washington-street, have published in a neat and elegant manner, a new sysem of practical Penmanship, founded on scientific movements; and the art of Pen-making explained last year, in the national organization, in the followfor the use of Teachers and Learners: by James French. No class of persons is more directly inter-'More than three hundred abolitionists, who had ested in the improvement of the people in penmanmet for the usual anti-slavery anniversary, were un-ustly DRIVEN from a Society which they had long ship than editors and printers. The manuscripts which are continually put into their hands for examination or publication are too often hideous on the score of chirography, and cause an immense an of labor to decipher them correctly. Mr French very pertinently inquires- Must the printer delve over how men, who claim to be elevated far above the marks which are almost entirely illegible, to find their neanness and degradation of falsehood, and to be peaning for the press, without a work of com worthy of confidence and support, could be guilty of plaint? We notice, once in a while, that such wriuttering and endorsing the barefaced misrepresenta- ters do get an editorial rub; and no doubt many more tions contained in the foregoing extract. Whatever such rubs would be for the public good.' We hope they may have said or done in the anti-slavery en- Mr. French will meet with so much success in his ef terprise, or however exalted may be their pretensions forts to remedy this capital defect, as to render any to respectability, they are not to be excused, on that further rubbing unnecessary. Success to good penaccount, for dealing in slanderous charges, and en- manship! Mr. F. may be found at 109 Washingtondeavoring to palliate their own misconduct by assail- street.

The extract which we have quoted is not only false Extracts of a letter from James Cannings Fuller, a and absurd upon the face of it, but strongly condemnawell-known and highly respectable member of the tory of the course pursued by the seceders from the Society of Friends in this country, to Elizabeth Pease of Darlington, have been published in England, in re-It is asserted that more than three hundred abolitionists were 'unjustly driven' from the American lation to the letter sent by Nathaniel Colver of this Society. DRIVEN is the word! How driven? By city to Joseph Sturge of Birmingham. Mr. Fuller kindan unwillingness to recognize them as members-to ly repels the attack upon our religious character, and receive them on terms of equality—to allow them peris not the slightest ground in the charges of Nathaniel eration was solicited, and in all things they enjoyed Colver against either Garrison or Collins. * * the 'largest linerty.' How then? By being requir- Is it not shocking that Colver should make such ased to receive any other doctrine, to entitle them to sassin-like stabs at the character of the Pioneer of the stand on the anti-slavery platform, than this -that im. Anti-Slavery cause? The charges are made in the sassin-like stabs at the character of the Pioneer of the mediate emancipation is the duty of the master, and spirit of old Bostonian persecution, such as existed in the right of the slave? No. Read, posterity! the days of Marmaduke Stevenson, William Leddra, Driven' from a philanthropic association, because and Mary Dyer; and I believe, could Colver be of its readiness to receive to its embrace, without dis- clothed with the power of John Endicott, the deeds of

MUSICAL REPORTER. The contents of this valua disinterested and worthy portion of our race, from its ble monthly, for May, are multifarious, and display equal regard!--because it would not put gags into the much editorial taste and ability. Do not forget that mouths of many of its own members, and thus pre- Saxton & Peirce, 133 1-2, Washington-street, are the

Letter from B. C. Bacon.

PHILADELPHIA, May 3, 1841.

undertake to define the 'appropriate sphere' of man | For aught I know, you may have erased my name or woman, as such !-- because it gave the right hand from your list of personal friends, because, from my of fellowship to all true lovers of liberty, and pro- long silence, you could not tell where to find me. scribed nobody ! And this catholic spirit, this all-em- Your friendship has always been sincere, and I take bracing charity, is described as 'intolerant' and it for granted that I may yet claim to be your friend, overbearing '!! Why does not the Report truly if I do not desert the cause which has so long linked us together. Blest be the tie that binds our hearts in love' to the slave! That cause we will never forsake.

I have not been an indifferent spectator of the wrongs which have been done you, from time to time; or, perhaps, I may more properly say, all the time I have sympathized with you in these wrongs, and I pray that you may still be enabled to maintain your integrity. You will never forget that your pathway lies through fiery trials, and that you need to be armed with the shield of faith, in order to accomplish the great work which you have yet to do. I am sure you have learned, long ago, that it will never do to pause by the way, for the paltry purpose of bolstering up your reputation. If the time should ever come that all men should speak well of you, then farewell to the cause of bleeding humanity !- for you cannot please such a world as ours, and be the friend of God

I am glad that you are disposed to lecture me than formerly. I believe that it will greatly enlarge you had pursued this course before. Seeing is believing; and when people see that you are neither s madman nor a fool, they will believe it more readily than if it were told them by others. They will not be reasoned out of their senses to please friends or

cause, 'Thus far shalt thou come, and no farther.'

My heart is sad when I think of the loss which our sustains in the death of Sesas Part. Many Not so with Miss Paul. The simple fac t that oppresdenying efforts for its overthrow. Nothing but the I recognize, in some degree, the truth of the assertion

pro-slavery church organizations and a pro-slavery wilful perversion of her mental constitution could have that associations tend to destroy individual independent priesthood, and the crimes of the whole people. The made her otherwise than the uncompromising enemy dence; and I have found difficulty in answering otherwise. to slavery in every form. Peace to her memory ! If the anti-slavery cause was any thing less than the charged with taking steps which the sober judgmen cause of God, we might well despond when such wo- of age would regret, - with being hurried recklessly

> Yours, for human liberty, BENJ. C. BACON.

Letter from Wendell Phillips. Naples, April 12, 1841.

I have borne very constantly in mind my promis in London, to write you, but have found nothing in my way which I thought would be of interest; and these late lines come not as a letter, but only an excuse. For I know nothing now of interest, except perhaps the loss of my Liberators, which the Custom House of his Holiness, (under the general rule, I believe, forbidding all which have not passed the censorship,) took from me as I went up to Rome, and which lie now at Civita Vecchia, waiting for me, if I ever return that way. Tis a melancholy tour, thin, ficing to it other rights, which, whether more or less through Europe; and I do not understand how any one can return from it, without being, in Coleridge's phrase, 'a sadder and a wiser man' Every reflect-place, prepared to urge its claims with more earnesting mind must be struck, at home, with the many social evils which prevail around; but the most careless eye cannot avoid seeing the painful contrasts which sadden one here at every step :- wealth beyond that of fairy tales, and poverty all bare and starved at its side :- refinement face to face with barbarism :- cultivation which hardly finds room to be, crowded out on all sides by so much debasement.

I have been surprised to find so much faith in Catholicism as seems to exist among the Italians, even those who make what is called the higher classes. Men and women of every rank, and with every appearance of sincerity, really crowd the churche Amid the regret with which a Protestant witnesses such a fact, there is much to admire in the democratic method of Catholic worship. No 'sit thou here,' and stand thou there ' spirit classes out the audiencehateful honeycomb of pews deforms the church. The beggar in rags, the peasant in his soiled and laborstained homespun, kneel on the broad murble, side by side with fashion and rank, right under the hundred lamps which burn constantly at the high altar of St. Peter's; and this, all unnoticed, and seemingly unconscious of any difference between himself and his fellow worshippers. This is as it should be :- here at least Rome preserves the spirit of the early ages. Twas well said,

'I love the ever open door,
That welcomes to the house of God;
I love the wide-spread marble floor,
By every foot in freedom trod.'

One pardons much for such a trait, and I have lost half my dislike to the wearisomely frequent priestly dress, since I have seen it worn by a colored man, who mingles freely with those about him, and was not stared at as a monster when he entered the frowning portal of the Propaganda College at Rome. Italy, however, is truly the land where ' every pros-

pect pleases, and only man is vile.' Here one seems ure-house of rich memories-with every city a shrine. Mayence, the mother of printing and free trade;-Amalfi, with her Pandects, the fountain of law-her street a man encompassed with all the equipage of think best to say any thing in the public meetings starvation have written broadly his title to your pity, any topic connected with home or foreign missions, the question is involuntary-Is this a christian city? or Bible distribution. A single incident will show Are both these Christians? To my mind the answer the liberty of speech allowed. is, no. In our own country, the same contrast exists, but it is not so painfully prominent as here. I hope while walking the streets of Baltimore, fell and in lips, ownership means nothing but responsibility for the right use of what God has given—that the title of dupon its members to engage in special prayer in infringed upon, too, whenever that owner allows the another's necessities.

Americans are shocked to see woman engaged in evthrough every kind of agricultural and town work. on the limbs of woman. The superiority of man, am ashained to say, they did not so much as reques which an age of violence and military organization originated, still survives even in the lowest classes; and you never meet a band of peasants by the road-side with a heavy burden among them, that you do not see it on the head of woman, while the men of the party lounge carelessly along. There is one great advantage in this, though little meant as such. Women are almost, if not entirely, as unrestrained in action and choice of pursuit as men : and this state of things gives us an opportunity of observing how woman's approach to the enjoyment of her rights, even under so many unfavorable circumstances, affects society. A poor education and periment of woman's presence every where in social to deny a minority the poor privilege of having their life, -of sex debarring her from no scene, and excusmorals and every social good put beyond a doubt. I can give only a traveller's impression, with such information as he gathers in passing, and refer especially to those classes whom a kind Providence has er the same principle is carried out respecting pro-sla obliged to let their own hands minister to their wants. very men in the North! Among others, of course, wealth and idleness produce only corruption. Every hour of life, and especially every step we have taken in these countries, show us more and more the importance of the woman ques- and other societies, with slavery. At the suggestion tion, as it is called.

ism; but I remember that our good brother, GERRIT | stagnation and death here only makes us value more SHITH, aptly speaks of it as saying to the anti-slavery highly the stirring arena of home. You live fast, battling for humanity against so many forms of oppres You will, doubtless, find it necessary to deal some beavy blows against it, as you pass along, although it life from its seeming monotony, by laying it a sacrifice may subject you more than ever to the charge of on the altar of some great cause. There is more haping the church organization and the ministry. piness in one such hour than in dwelling forever with This slandering the church and ministry reminds me the beautiful and grand, which Angelo's chisel has re of Beriah Green's late sermon. You can't beat that deemed from the 'marble chaos'-or the pencil of Raphael has given to immortality.

Nothing brings home so pleasantly, or with so me vividness to Ann, as seeing a colored man occasionare abolitionists from the mere force of circumstances. ally in the street; so you see we are ready to return to our posts in nothing changed. Indeed, there is one sion existed was enough to call forth her most self- view in which I have learned to value my absence. ers, (however clear my own mind might be,) whe men as Mrs. Kent, Martha Smith, and Susan Paul, forward by the enthusiasm of the moment and the excitement of heated meetings. I am glad, therefore, to have had the opportunity of holding up the cause, with all its incidents and bearings, calmly before my own mind,-of having distance of place perform, as far as possible, the part of distance of years, -of being able to look back, cleared of all excitement, though not I hope of all enthusiasm, by other scenes and studies, upon the course we have taken the last few years; and, having done so, I am rejoiced to say, that every hour of such thought convinces me, more and more, of the overwhelmning claims our cause ha on the life-long devotion of each of us-of the perfect rightfulness, as well as high expediency of every step we have taken-recognizing still more clearly than ever the folly of yielding up its mighty interests to prejudices, however sacred,-or, on the other hand. of attempting to gain it a temporary success by sacriimportant, are still rights, and to be sacreely respect ed:-and I hope to be permitted to return to my ness, and to stand fearlessly by it without a doubt of its success.

When Paul's 'appeal unto Casar' brought him into this Bay of Naples, he must have seen all its fair hores and jutting headlands covered with bath and villa, imperial palaces and temples of the gods. prisoner of a despised race, he stood, perhaps for the first time, in the presence of the pomp and luxury of the Roman people. Even amid their ruins, I could not but realize how strong the faith of the apostle to believe that the message he bore would triumph alike over their power and their religion. Struggling against priest and people, may we cherish a like faith. Yours truly,

WENDELL PHILLIPS.

Letter from Abel Brown. ALBANY, May 8, 1841.

I take pleasure in thinking that the Liberator and the Massachusetts and American A. S. Societies are open to the pointed rebuke of any and all who sustain that 'sum of all villanies,' American slavery

After about two years of experience in connection with the Massachusetts Abolition Society, I am com pelled to come to the old pioneer Society and paper, or neglect to reprove those who chiefly support slave-

When I engaged to labor as an agent for the Massachusetts Abolition Society, I received the most solemn assurances that, so far as rebuking slavery was concerned, the new organization would never be found behind the old society; but I have been wofully deceived. There are, doubtless, many connected with it, who are ready to come up fully to the work; but I will state a few facts, that will enable yourself and readers to judge of some of its most efficient agents and committee men.
You have, doubtless, heard Rev. Messrs. N. Colver

really to stand on the matchless shores of that sea, and C. W. Denison tell of the awful sinfulness of where have passed the most interesting events in the slaveholders, and their abettors. You have heard history of our race. All Europe is, indeed, the treast them denounce them beyond description. You, doubtless, heard bro. Colver's strong speeches in England, where he again and again declared that he had denied all christian fellowship to slaveholders, &c. compass of commerce-her Masaniello of popular &c. You know that both of these brethren have pubfreedom :- Naples, with her buried satellite of Pom- licly declared, that they could not, for conscience peil;-Florence, with her galaxy of genius;-Rome, sake, work in the same Anti-Slavery Society with whose name is at once history and description, will William Lloyd Garrison, Lucretia Mott, and others. indeed ever be the 'Meccas of the mind. One must on account of certain differences of sentiment and see them to realize the boundless wealth, the luxury, practice; and have, therefore, after many public rethe refinement of art, to which the ancients had at-tained. The modern world deems itself rich when it gathers up only the fragments. But all the fascina- smell of old organization, these brethren have attendons of art, all the luxuries of modern civilization, ed the Baptist anniversaries in Baltimore, where they are no balance to the misery which bad laws and bad have engaged in numerous, and, as they say, delight religion alike entail on the bulk of the people. The ful meetings with BAPTIST SLAVEHOLDERS, Apollo himself cannot dazzle one blind to the rags, who have negroes raised upon their plantations as the ant and misery which surround him. Nature is not New-England farmers raise Berkshire pigs, and who wholly beautiful. For even when she marries a make God-Father, Son and Holy Ghost-the author matchless sky to her bay of Naples, the impression is and sustainer of such heaven-daring iniquity. These saddened by the presence of degraded and suffering brethren report that they had many private talks with humanity. When you meet in the space of the same the slaveholders at Baltimore, but that they did not wealth, and the beggar on whose brow disease and although they had an undoubted right to speak upon

the descussion of this question of property will not cease, till the church is convinced that, from christian ed in the convention by that great reverend pacificator, ed upon its members to engage in special prayer in a needy brother is as sacred as the owner's own, and behalf of the fallen brother. Bro. Colverfelt so much interest for him, that he moved for a contribution in syren voice of his own tastes to drown the cry of his behalf-whereupon \$150,00 was immediately contributed. (How much of this sum was robbed fro The woman question is another in which every one, the slave, the papers do not state) After such copi who becomes familiar with European customs, must, our manifestations of sympathy for a single broken I think, take a still deeper interest than before. Most much interested for the slave as these agents for the ery kind of labor, and doing full one-half of the hard Massachusetts Abolition Society, brothers Colver and work on the continent, from macadamizing roads up Denison, would have solicited at least a small contribution for 125,000 of our Baptist brethren, who are The last link that is left of the Feudal system hangs denied even the common sympathies of life; but, I special prayer in the Convention in their behalf.

From Bultimore, these brethren came to New-York and attended the meeting of the American Baptist A S. Convention, where I met them on Wednesday morning last. Their first object appeared to be to se cure a vote of approval, respecting the principles upon which the late London Convention was organized They secured their object by the aid of friend Josep Sturge, of England, (whose business in America is get up another London Convention, from which all female delegates are to be excluded.) Messrs. Colver and Grosvenor told the story of the action of the Lon false faith of course deeply affect the moral condition don Convention upon the 'Woman Question' -- and false faith of course deeply affect the moral condition of these nations, but making a fair allowance for both, —if the testimony of those long resident here may be trusted,—this difference of social habits in no degree contributes to render it inferior to our own. The extist A. S. Convention approved the doings of that Lon ing her from no toil—has been fairly tried in France, Italy and Germany, and its compatibility with good ver in the same. Mark this earnestness to reprove few northern abolitionists, who think that we should not retard the proper action of women, and see wheth-

Last year, at the organization of the Baptist Cor vention, a motion was made to raise a Committee to report respecting the connection of Bible, Missionary. of bro. Colver and others, it was rejected, without I was going to say, I wished slavery was abolished, so that you might wage a warfare against sectarian from any want of interest in the cause. This moral which stated the facts of the connection of the north-

ern church with slavery! At the Convention, the resent week, a report was presented, stating the connection of our benevolent societies with slavery, and offering a partial reproof to such Boards as have bowed to slaveholding dictation. Certain influential ministers, known no where as abolitionists, were opposed to the report. The Committee, and even brethren Colver and Denison, were in favor of altering it so as to suit the Convention ; and, I am sorry to say, bro. C. was one of the Committee who did after that report until it suited the most fearful soul in the Convention!

These same brethren were the majority of a committee appointed to report respecting the connection of the Baptist press and slavery. They did report, but in such a manner as to leave those of our brethren who are under the influence of pro-slavery papers, entirely in the dark. The report did not even expose such papers as the Christian Watchman of your city, and the Baptist Advocate of New-York. During the convention, the slaveholders were denounced, and even personated. Such tremendous reproofs as are seldom heard were given to certain men in Virginia. Kentucky, Georgia, and other southern States, who were out of the reach of their thunder, and whom they neglected to reprove when with them in Baltimore only the week previous. A brother who believes in rebuking men within our reach, even though they stand as high as Drs. Bolles, Sharp and Co. of your city, or Messrs. Cone and others of New-York, or even the Foreign and Home Mission Boards, when they thrust them elves between God's truth and the slaveholder's conscience, arose, and commenced reproving and exposing the course of northern men connected with our Missionary and Bible Society Boards. in about the same style as all rebuke slaveholders. He was immediately called to order by your New-England new organizationists; and even bro. Colver found it necessary to rebuke him for his hotheadededness manifested in thus purifying himself from the blood of pro-slavery ministers.

It is quite popular here at the North to rebuke slaveholders a thousand miles off, as also to rebuke Garrison, Rogers and Co. to say nothing of myselfand I am sure that the brethren of the Mass. Abolition Society do their full share of this; but it is quite anpopular to rebuke a northern pro-slavery church and ministry, and brethren Colver and Denison, since they became new organized, do very little of it in my hearing at least. If these brethren, in connection with the host of

new organization ministers and agents, had said half as much against the New-York Observer, Evangelist and Baptist Advocate, the Boston Recorder and Christian Watchman, the pro-slavery Missionary Boards, and pro-slavery ministers, as they have said against the Liberator, old Massachusetts A. S. Society, and the American A. S. Society, and Garrison, Rogers and Co., they never would have found any use for new organization. No-they would long since have been glad to take refuge under the 'hot shot' of the Liberator. I am sorry to say that circumstances, beyond my

control, deprive me of the privilege of meeting you in New-York at the annual meeting of the American A. S. Society. Go on, my brother, until every man is esteemed a brother, or you rest with your 'Elder Brother' in heaven! I have been severely reproved for calling you a

brother in Christ; but, still, I venture to say, I re-

Your still more affectionate brother in the bonds of

ABEL BROWN.

MR. COLLINS IN SCOTLAND. We have given the proceedings in full of a very large and spirited meeting of the Glasgow Emancipation Society, held for the purpose of giving the right hand of fellowship to the American Anti-Slavery Society, and Mr. Collins as its representative. We have chosen not to mutilate them through any affectation of delicacy on account of the complimentary allusions to ourself, because it is fair and proper that the opinions of our faithful Scottish coadjutors, in regard to our own course individually, and also to that of old organized anti-slavery, should be correctly known on this side of the Atlan tie. The Address of the Workingmen of Glasgow to Mr. Collins is admirable in its spirit and conception, and will be heartily responded to by all who stand on the old auti-slavery platform in this country

NEW-YORK ANNIVERSARY. We have copied from the Standard the official account of the proceedings of the American A. S. Society at its recent anniversary in New-York. We are proud of them as an abolition ist, and have room to add, merely, that the business meetings were the most spirited of any that we have ever attended in that city. The hearts of all who

COLONIZATION. The old dragon is still as ferocious and diabolical in spirit as ever, though crippled in strength. Read the speeches, on our first page, of the Reverend Doctor Milnor, Professor Holdich, and Rev. Mr. Eddy, before the New-York Colonization Society, and say whether they are not inhuman and impious in a high degree.

GENIUS. The spirited Ode, in our Literary Department, is the production of a worthy colored friend in Philadelphia, who has no small amount of poetic genius, in spite of his compiexion.

LIFE-TAKING PRINCIPLE. The serious attention of all our readers is requested to the essay on our last page, from H. C. W., in reference to man-killing by individuals and nations. Read it !

DIED-In Holliston, May 19th, Mrs. Lydia Morse, ife of Oliver Morse, late of Sturbridge, Mass. aged

LYNN ANTI-SLAVERY FAIR.

The Fair proposed by the Lynn Women's Anti-Slavery Society, to be held the first week in June, will commence Wednesday morning, June 2d, at 10 o'clock, at the Town Hall, and continue two days. The patronage of the friends of the cause is solicit-ARRY A RENNERS CONTROL ABBY A. BENNETT, Sec'ry. Lynn, May 25th, 1841.

ESSEX COUNTY A. S. SOCIETY. ESSEX COUNTY A. S. SOCIETY.

The annual meeting of the Essex County Anti-Slavery Society will be held at the Christian Chapel in Lynn, on Tuesday and Wednesday, the 22d and 23d of June. The meeting will commence at 9 o'clock, on the morning of Tuesday.

It is carnestly desired that a full delegation may be present from all parts of the county—and friends of the cause from the neighboring counties are invited to encourage us by their presence on this occasion.

nodations, without expense, will

ncourage us by their processing without expense, with a provided for all who attend.

Per order of the Board of Managers,

JAMES D. BLACK, Rec. Sec.

Danvers, May 17, 1841. SITUATIONS WANTED.

A YOUNG colored woman is desirous of obtaining a situation in a printing-office.

Also several can obtain situations in families.

Apply to WILLIAM C. NELL, 25 Cornhill. Walker's Pamphlet.

A NY person having a copy of the above work to dispose of, will confer a favor by calling at 25 Cornbill. CLERGYMEN AND OTHERS

Visiting this city during the Anniversaries, are respectfully invited to call and examine THE PICTORIAL ILLUSTRATIONS OF THE

BIBLE.

Views in the Holy Land.

Sixth Edition, (2000 to an Edition) now out. Seventh Edition in Press. Address the Publishers, 133 1-2 Washington-street. if SAXTON & PEIRCE.

AN ORIGINAL POEM, Composed for the Soirce of the Vigilant Committee of Philadelphia. May 7, 1841. BY D. A. PAYNE.

Rise, God of Freedom! from thy throne of light, Stretch forth thine arm of uncreated might; In dire confusion cause thy foes to fly, Chased by the lightnings of thy frowning eye. Long have they scorned and mocked thy regal crow Despised thy laws, and cast thine image down : O hasten then, in thine appointed hour, And crush to nought the proud oppressor's power.

Say, Righteous Sire, shall Afric ever mourn Her weeping children from her bosom torn? Chined, sold, and scattered far in christian lands : Scourged, beaten, murdered, too, by christian hands Nor does she weep alone-her sons, to thee, Stretch forth their hands imploring to be free : Their bleeding hearts, by Sorrow's falchion riven, Cry out for justice from the God of heaven.

From cotton fields, rice swamps, and verdant heath. In howling tempests, gales, and zephyr's breath, In smoky columns up to God arise The groans of broken hearts, and dying agonies And pitying cherubs stoop them down to see The scene of horor, crime and misery. Hark! hark! they ask, whose arm will break their bonds,

Dry up their tears, and heal their gushing wounds Pride of the earth! shall Briton's voice command, That slaves breathe not upon her sacred land, Whilst thou, before high heaven with brazen heart, Sell men and women in thy brutish mart? Make laws to crush the noble sons of earth, And rank with chattels, minds of heavenly birth; Shut from their eyes beams of ethereal light, And doom their souls to shades of mental night?

Shame on thee! shame! land of the boasting free

Go, shed thy tears-go, bend thy callous knee-In dust and ashes hide thy guilty face, And beg for pardon at the throne of grace ! Then o'er plantations, farms, and valleys green, In town and country where the yoke is seen, Let the loud trump of Freedom's jubilee Bid tyrants die, and trembling slaves go free No captive's wail shall then ascend on high, Nor clouds of vengeance veil thy sunny sky; No husband then be sever'd from his wife, Nor slavers cut the meanest cord of life; No fugitive will seek our northern land, Pursued by bloodhounds, or a viler band; The 'VIGILANT COMMITTEES' then shall cease Their toils of love-their wars be hushed in peace.

Then, O my country, shall thy honor glide. Deep, broad, majestic, as the ocean's tide; Thy starry banner then shall be unfurled In spotless glory o'er the admiring world! Truth then shall crown thy towering crest wit light,

And Justice nerve thine arm with deathless might: Then from our southern to our northern bound, The songs of freemen ever shall resound.

Fly, glittering orbs! on rapid pinions fly, With angel swiftness, through the blazing sky O usher in that morn of light and love. When God, descending from the climes above, With word omnific shall to all proclaim The doom of slavery, sin, and every blame : Bid Peace shed all her radiance o'er the globe, With love divine all human hearts enrobe: Say to all nations, 'Hear my voice with glee-Be free! be free! ye ransomed lands, be free!'

For the Liberator. THE VOICE OF FREEDOM.

'Tis Freedom's voice that sweepeth o'er The swelling of the southern sea: From British India's sultry shore, It comes-the anthem of the free

And let its measures sweep along O'er southern fields and northern plains, Till every heart shall catch the song, And every tongue repeat its strains

Waft it, ye winds, and foaming waves, O'er hill and dale, o'er land and sea, Till Europe's serfs-Columbia's slaves-Shall join the concourse of the free.

Strike, strike that lofty note again! Tune every heart-touch every string et freemen's shout and necessarie.

Through earth's extended empire ring.

M. J. Let freemen's shout and freedom's strain

Newbury, Jan. 8th, 1841.

From the Herald of Freedom.

LINES ON THE DEATH OF MARY CLARK It was the noon-tide of the Sabbath day, And on her couch the lov'd but dying lav; Her mother and her friends were gathered near,

To list the parting words of one so dear. Her life had been above reproach and blame; And now when Death, the grim, dread monarch can And laid his icy hand upon her heart, And bade the soul from its weak clay depart; All was as calm as is an angel's breast, Or as an infant's sweet and peaceful rest. Beneath her was her Saviour's mighty arm, Upholding, guiding, shielding her from barm

A band of angels came, and, hov'ring o'er, Breathed holy music upon earth's dark shore And bade the spirit of their sister come, That they might bear it to its happy home. 'Oh! can this be death? It is sweet to die,

Said the sick on raising her closing eye. The silver cord was loosed from its clay-With the angel host she sored away. The mariner's bark has reached the shore, And the tempest tossings of time are o'er And a radiant crown of holy light On the brow of our sister shineth bright.

We will not recall her pure spirit here, To struggle with sin, and to strive with fear ; Then grieve not to yield her to Jesus's breast, But ask that her mantle may on us rest

May we walk in the pathway she has trod ; May we follow on till we know her God; If e'er in his service our hearts should tire, May her name inspire us with holy fire. Then let the dust return in dust to lie. As the soul liveth forever on high,-When the last trumpet sounds, the dead shall rise, And again we shall meet above the skies. Concord, May 18, 1841.

> From the Mechanic and Farmer SONNET-A FRESH MORNING.

It is a noisy morning : yet the sky Looks down as bright as on a summer's day. The ocean curling as in wanton play, Doth bear her bosom to Apollo's eye, And every whispering wind that whispers by, Seems like a spirit charged to greet the day, And duly burries tow'rd the East-away ; For there the sun, seen o'er the mountain high, Comes smiling on the world. The fruit, the flower Earth, heaven, the sea, and oh! the heart of man, And all that came within His mighty plan. Fling back the glance in joy: and from her bower The spirit of MEDITATION comes, to see All nature join in social jubilee.

FAIR AND GOOD.

The gazing crowds proclaimed me fair, ? Ere, Autumn-touched, my green leaves fell; And now they smile, and called me good; Perhaps I like that name as well-

NON-RESISTANCE.

For the Liberator. Man-Killing, by Individuals and Nati Wrong --- Dangerous in all Cases. I. THE PRINCIPLE DEFINED.

By man-killing, I mean what Locke means when by man-kuning, I mean what Locke means when he says—' Man hath by nature a power, not only to preserve his life, liberty and estate, against injuries and attempts of other men, but to judge of and punish the breaches of that law in others, as HE IS PER-SUADED the offence deserves, even unto death itself. in crimes where the heinousness of the act, in his opinion, requires it. The sovereign power consists in having the right to judge how far offences are to be punished, committed in the Commonwealth—and how far injuries from without are to be vindicated; and in both cases to employ all the force of all the members when there shall be need. Power to govern is POWER TO MAKE LAWS WITH PENALTIES OF DEATH. I mean what Blackstone means when he says-

The military power has unlimited power to create crimes and annex punishments. 'When a question arises whether DEATH may be inflicted for this or that offence, the wisdom of the law, (which he says the control of an assemblage of that offence, the wisdom of the law, (which he says is the WILL of one man, or of an assemblage of men,) must decide; and to this public decision, all private judgment must submit, else there is an end of the first principle of all society and government. The quantity of punishment must be left to the will and discretion of the Legislature.'

It is here laid down as 'the first principle of all society and government,' that man is vested with lower over man—to define crimes, annex penalties

power over man-to define crimes, annex penalties of death, at discretion, and execute them. No be-ing has power of life and death over another unless

he has the right to say what act, perpetrated or intended, shall constitute a forfeiture of life.

Suppose He who has the right to command me, and whose commands I am bound to obey unquestioned, requires me to kill a son for disobedience.

He, who issues the command, designates the crime, annexes the penalty, and uses me as his instrument to execute it. The deed is not mine. I had no will no right, no power, no responsibility in the matter. I am a mere instrument; and have no more responsibility than the stone with which the deed is done. He, that willed it and issues the command to me, does the deed as really as if He had done it with his own hands. He alone holds and wields man-killing power over my son. So if He annexes death to theft, adultery, blas-

So if He annexes death to theft, adultery, blasphemy, idolatry slaveholding, or any other crime, and uses me as the executioner of His sentence, He sheds the blood, not I. He, who defines the crime, annexes the penalty of death and requires me to execute His sentence, must decide the right or wrong of the act. It is His sentence, not mine, that I execute; His act, not mine, that I do; and His not require it the responsibility.

His, not mine, is the responsibility.

But this is not the position assumed by individuals and nations—that human life may be taken at Divine will and upon Divine responsibility; but that it may be destroyed at human will and upon human responsibility—at the 'will and discretion of Taught by these, what it?

I. The Spirit of Love.

All the law is fulfilled in one word, i.e. Thou shalt love thy neighbor as thyself.' Love you enemies.' Christianity is love: love to all, even to enemies.

The legitimate and forms, have erected upon this new things.

Non-RESISTANCE denies that men, whether acting as individuals or nations, ever did or can right-fully claim or exercise this power over man. It holds that human life is, ever has been, and ever must be, solely at God's disposal.

II. IMPORTANCE OF THE SUBJECT. This may be argued from its dignity and glory. Human life is the theme. Not my life or yours merely, but human life. Not the life of a beast—but of MAN. At whose bidding, and upon whose

chains, fetters, whips, starvation, branding, cutting out the tongue, cropping off the ears, boring out the eyes. Hence the punishment of stavers. It has ever been supposed that power to punish with death, includes power to punish with any infliction short of death. Why not? The government of Massachus etts has abolished punishments by the stocks and the pillory; gagging, ducking, whipping, branding, cropping, (Puritan penalties;) as relics of barbarism—unworthy a christian people; but retains the gallows and gibbet; sword and gun. Barbarous to cut off the ear, but christian to break the neck! Cruel to brand, but merciful to choke to death! Savage to off the ear, but christian to break! Savage to to brand, but merciful to choke to death! Savage to whip, but christian to blow out the brains! Death is the greatest evil that can be inflicted on the body.

Argued from the connexion of the man-killing principle with long-established and dearly-cherished opinions and institutions. All the arrangements of so-cial life for the accumulation and enjoyment of wealth; for the security of property, liberty and life; for regulating the commerce and intercourse of nations; war, penal codes, human governments; of nations; war, penal codes, human governments; Our treatment to enemies must flow from love. of nations; war, penal codes, human governments; all, as now constituted, rest on this principle. Human governments claim this as the first principle of order and government. Whether it is so, or not, the question. Enough that they claim it. A is not the question. Enough that they claim it. A question, then, involving such consequences to existing opinions and institutions, cannot but be important. May man claim and use life-taking power over man-for any cause or under any circumstances? No question, touching man's existence as man, can be of equal import. If the destruction of human life by man, as it has been carried on under the eye

result to human institutions; if the principle be wrong, it must be renounced. Nothing that is Divine can be injured by so doing. Eternal, immutable an contrivances and institution 'And human government is a contrivance of

vested in any one, it must be vested in me, since an important and would rather the last last are equal.' At whose disposal, then, is human life? What then has love to do with a sword? Absolutely God's or man's? Flinty must be that heart which feels no interest in such a subject.

III. THE ESSENTIAL WRONG OF THE MAN-KILL Not in the motives of those who claim and use this power. Defence, self-preservation, social order, power. Defence, self-preservation, social order, civil government, good of the community; these and other motives are urged to justify man-killing. The motives of the evil doer might as well be urged to justify adultery, arson, blasphemy, slavery or piracy. The turpitude of some acts results from the nature and relations of man, not from the motives of the evil doer might as well be urged to justify adultery, arson, blasphemy, slavery or piracy. The turpitude of some acts results from the nature my being in love. While in this state, it struck me when the motives of the evil does not be a supplied the spirit of Christ. I loved God. I loved man. The leading spirit of my heart was—love to enemies. I felt a pity for them; a love which made feel that I could not harm them. I was in rapures. I felt that God was love; and that He was in me and I in him. I 'lived, and moved and had my being' in love. While in this state, it struck me ons of man, not from the motives of the actors. Man-killing by man is one of those acts. Man-stealing is another. No possible motive can diminish the inherent baseness of either.

Not in the character of those on whom the power is

Not in the character of those on whom the power is brought to bear. However guilty men may be, their guilt can never constitute a forfeiture of life to man, and invest him with power to kill them. I may regard a man as dangerous to my existence, and to the existence of all around me; but my power over his life is no greater than if I regard him as harmless. Otherwise, if I wished for an excuse to take the life of the individual. I have only to necessarily myself that Otherwise, if I wished for an excuse to take the life and forever disqualifies a man to annex the penalty of death to crimes, as a legislator; to pass sentence of he is a dangerous man, and ought to die. Then, being fully persuaded of this, I am authorized to kill to execute sentence of death, as hangman; or be 'commander-in-chief,' as president.

smothering and hanging the witches. Thus the smothering and hanging the witches. Thus they acquired authority to hang the Quakers and exterminate the Indians. The Quakers annoyed them by their rebukes, and they wanted the country of the Indians; and, under such circumstances, they persuaded themselves that the Quakers and Indians were exceedingly wicked, and very dangerous, and that they ought to die. So they killed them. Just so slaveholders justify the marder of Lovejoy, and the lynching of abolitionists. But human government has no more power to kill the guilty than the innocent, If wrong to hang an innocent man at human will and upon human responsibility, it must human will and upon human responsibility, it must be wrong to hang the guilty. For man's right to

be wrong to hang the guilty. For man's right to live as man depends upon the fiat of the Almighty. The position taken by armed-resistants is, that man's right to live as man depends on his guilt or innocence, and that human beings, acting as individuals or nations, may determine what amount of guilt, n any individual or number of individuals, co tutes a torfeiture of that right. Non-resistants hold that human government never did and never can have the right to say how much and what kind of guilt renders a man worthy of death. God alone as power to decide this.

Not in the MANNER in which life is taken. Whether human life be taken secretly or openly, in the darkness of midnight by an assassin's dirk, or by the darkness of indingite by an assassing airk, or by the halter and axe of the executioner at noon-day; in the duel or the battle-field; by judicial process or without it; the act is the same. Human life is destroyed by man. If a nation have power over human life, and have decided that any man, or body of men, are sufficiently guilty and dangerous to be worthy of death, it would be no greater sin in that nation to steal upon the criminal at midnight, and plunge a dagger into his heart without any trial, and se by the all-seeing eyes of God, than to seize form of judicial trial, pronounce the sentence, the death warrant, take him upon a scaffold, then break his neck in the presence of thousands. Ninety-nine hundredths of those who are killed by men are killed without any attempt to ascertain whether they are guilty or innocent; yea, with the certain knowledge that they are guilty of no wrong towards those who kill them.

The innate wickedness and horror of man-killing onsists in none of these-i. e. in the motives of those who kill; in the guilt or innocence of those who are killed; nor in the manner and circumstances in which they are killed. But in this: MAN KILLING MAN. Man presumes to dispose of human life. Here is the essential guilt—the malum in se-which nothing can make right. Man's heart conceives, man's head contrives, and man's hands

ing at it as it is made the basis of armed resistance in

they are delineated in the gospel, are as follows. Love is long-suffering and gentle; never envious; never stong-sunering and gentie; never envious; never studying its own advantage; not resentful; unsuspicious; never purposes injury; not scornful; never vindictive; never malicious; tender-hearted, pitiful, and kind. Such are its fruits in the heart. In the li/c, it will beget kind and affectionate treatment. ment, a tender consideration for the feelings and interests of others; a sacrifice of our own interests for the good of others; will lead us to suffer rather than make others suffer; to die rather than be the occasion of death to others.

responsibility, may MAN be stricken out of existence? Before man presumes to mutilate and dishonor a being so divinely allied, he ought to pause and consider, lest he be found assaulting the Deity himself in the person of his representative.

Argued from the fact that life is the foundation of killing strips them of all things; the former heals; all human rights. Whatever belongs to man, as a the latter wounds; the one is ever benefitting, the human being, depends on life; and he that has disother injuring; the one is wholly confiding, the other human being, depends on life; and he that has discretionary power over life, has the same absolute power over all that belongs to it. Life-taking power over all that belongs to it. Life-taking power necessarily includes the right to take property, liberty—all earthly pleasures and endearments.

Also the right to destroy each bodily organ in detail—as the right to tear down a house includes the right to take down each and every part of it. So all human governments have ever considered it. Hence, punishments by confiscation, imprisonment, chains, fetters, whips, starvation, branding, cutting out the tongue, cropping off the ears, boring out the

Thus, in their essential natures, in their objects and necessary tendencies, and in the means by which these objects are pursued, they are hostile one to the other, as much so as the wolf and the lamb. Yet ministers of Church and State regard the lesser injuries as savage and cruel, while they look upon the penalty of death as christian.

these objects are pursued, they are hostile one to the other, as much so as the wolf and the lamb. Love never led man to make deadly weapons, or to use them. It never hall a gallows strangled mon use them. It never built a gallows, strangled men. or broke their necks. It never goes out towards the object beloved in such ways. Until we can shoot

Our treatment to enemies must flow from love. If we cannot claim man-killing power, study how to

'Can men fight and kill each other in love, Na than?' said a father to his little son, as he came in with face and jacket smeared with blood. 'What is the matter?' 'Father,' said the boy, 'I have been fighting.' 'With whom?' 'Frank.' 'Do you hate fighting.' 'With whom?' 'Frank.' 'Do yo life by man, as it has been carried on under the eye of our common Father, be unauthorized by Him—a fearful weight of guilt must rest somewhere.

Neither will any Christian shrink from the inqui-ry, because the principle is so interwoven into the social system, as now existing. No matter what the result to human institutions; if the principle be

ther-because we loved each other.' The little boys can as well give each other bloody faces and bloody jackets in love, as nations can stran gle or shoot their enemies in love. Every child knows that Nathan told a falsehood when he said he It is not for one who is commanded to prove all things and hold fast only the good, to refuse to investigate a rejected a relative to the result of the relative to the relati and every child knows that ministers and politicians things and hold fast only the good, to refuse to investigate a principle, or to embrace it, if true, for fear of consequences. Duty is ours—consequences.

Keep in mind, also, that if discretionary power over human life be conceded to one, it must be to all. As Locke observes—' If any one may punish another for any evil he has done, every one may do the most principle of the spirit of christian love to do with deadly weapons? Nothing—except to convert them into ploughshers and puningshooks. It should be most principle of the spirit of christian love to do with deadly weapons? Nothing—except to convert them into ploughshers and polity and the spirit of christian love to do with deadly weapons? Nothing—except to convert them into a full and when they say men can flight and kill each other in love. Equally false is their assertant on the principle of the spirit of christian love, over human life be conceded to one, it must be to spirit of christian love.

If also hood when they say men can flight and kill each other in love. Equally false is their assertant on the principle of the spirit of christian love, over human life be conceded to one, it must be to spirit of christian love.

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If also hood when they say men can flight and kill each other in love. Equally false is their assertant of the spirit of christian love, and the spirit of christian love is spirit of christian love is spirit of christian love.

If also hood when they say men can flight and kill each other in love. Equally false is their assertant of the spirit of christian love is spirit of christian love. all. As Locke observes— It any one may punish another for any evil he has done, every one must needs so. What any one may do, every one must needs have a right to do.' So Blackstone—'Power to inflict discretionary penalties for crimes must be vest-friends, of course. His enemies? No—for he loves ed in somebody; (on earth) and if that power is them, if possible, with more tenderness, than his vested in any one, it must be vested in all; since all friends—and would rather die than injure them are equal.' At whose disposal, then, is human life? What then has love to do with a sword? Absolutely

'Eighteen years ago,' said S. L. formerly a dis in me and I in him. I 'lived, and moved and had my being' in love. While in this state, it struck me—What do I want a sword for? I could not use it, to save my life, or the world, while I am in this los ing state of mind toward my enemies. What shall I do with it? 'Beat it up'—whispered love. 'I will,' I promptly answered. The next morning, I took my polished and beautiful sword to a blacksmith's shop. and, with my own hand, beat it into a pruning hook

and have used it ever since to prune my garden. Thus when christian love enters the heart, it is stantly dislodges the man-killing spirit and principle, dashes in pieces and consumes all armed resistance, THE SPIBIT OF FORGIVENESS.

'If ye do not, from your hearts, forgive every or "If ye do not, from your hearts, forgive every one his brother their offences, neither will your Heavenly Father forgive you." When ye stand praying, forgive, if ye have aught against any." 'Forgiving one another, as God, in Christ, hath forgiven you.'

Christianity is Yorkelyeness. The meaning of this principle, and how this spirit will manifest itself, may be learned from the life of Jesus. One point is clear. Forgiveness would not allow us to desire to injure, or actually injure our enemies for any injury they may do or threaten to us. However guilty others may be in their treatment of us, and however.

they may do or threaten to us. However guilty others may be in their treatment of us, and however dangerous their existence to ours, the spirit of forgiveness could not lead us to kill them. It is but impious mockery to doom our enemy to death, and pronounce our forgiveness in the same breath, as human governments do through their criminal courts. The tongue speaking forgiveness, and the halter and gallows executing it. Speak forgiveness to the ear of your enemy, and shoot death into his heart! The same bullet carrying a message of forgiveness and a same bullet carrying a message of forgiveness and a message of death, and for the same offence! Armed resistance, in the form of human government, may say to the victim of its wrath-'I forgive the say to the victim of its wrath—'I forgive the wrong, but must break your neck as a penalty!' May say to the mob—'I forgive your breach of the peace, but must shoot you down, as a warning to others!' May say to a foreign enemy—'I forgive your invasion, but must pour out your heart's blood in battle, and give your bodies a prey to wild beasts! But such a bloody-minded forgiveness is not christian forgiveness; and those ministers who attempt to reconcile such a principle and system with the sweet spirit of forgiveness as exhibited in the life of Christ, do but mock the Deity, confound all moral distincdo but mock the Deity, confound all moral distinct tions, and pour contempt upon the Son of God. They claim to be ambassadors of the Prince of Peace: but they are wolves in sheep's clothing; and instead of converting human beings into lambs, they convert them into wolves.

them into wolves.

'Forgive us as we forgive others.' If ministers and professors had any tenderness of conscience, they could not use this petition while they uphold a principle and system of blood. How do they forgive? By imprisonment, starvation, strangulation, beheading, shooting and stabbing. For the clergy, as a body, insist that these penalties are consistent with christian forgiveness; and, as the ministers of forgiveness, they advocate them, and help execute them. At the they advocate them, and help execute them. At the same time they pray—'Father, forgive us, as we forgive our enemies.' Do they wish to be forgiven, as they forgive, when they forgive by inflicting such penalties? No. They do but mock God when they ask it. They know that they have no desire to be thus forgiven. But the conscience of such a clergy is drowned in blood. It is deaf to the wailings of leeding humanity.
Said E. L. to me—'I once had a poor neighbor

with a wife and several small children. He had no bread. He broke into my barn, and stole three bushels of rye. I arrested him, had him brought before the court; tried, convicted, condemned; and by Saturday night got him lodged in prison. I was riding home, congratulating myself that I had done good service to the State by securing a thief. I thought not of the poor, bereaved, and heart-broken wife and starving little ones from whom I had taken a husband and father. My humanity was smothered in my gratified revenge. Thus ruminating, by some unaccountable association of ideas, the petition of the Lord's prayer was forc b'y brought to my mind. I unconsciously broke out, 'Father, forgive me, as I have forgiven my'—enemy I was going to say. But it struck me that I did not wish to be forgiven as I had forgiven him. I paused—tried it by Saturday night got him lodged in prison. I was to say. But it struck me that I did not wish to be forgiven as I had forgiven him. I paused—tried it again. 'Father, forgive me'—but I could not get out the rest of the petition. It choked me. I rode home, saying all the time, 'Father, forgive me,'—'Father, forgive me'—but I could not say—as I have forgiven my enemy. Saturday night and Sunday I was in great agony. I was horror-struck to think that I had got into a position in which I dared not pray the Lord's prayer, and ask for the forgiveness of my sins. How to get out of it I was distressed to of my sins. How to get out of it I was distressed to know. I was afraid, also, I should die before I could ask, in a christian way, to be forgiven. I walked ass, in a christian way, to be forgiven. I wanted my room all Sunday night, crying out in my agony, 'Father, forgive,' 'Father, forgive '—but I could go no further. Monday morning saw me on my way to the prison. I saw the magistrates, took the proper steps, got my enemy out of jail, took him home, took him into my barn : said not a word, but seized my half-bushel, measured out three bushels of rye, put it into a bag, tied it up and gave it to him, and said, Take that, and when you want any more rye, come to me and you shall have it; pay or no pay. Instant-ly I was relieved; and broke out aloud—'O Lord, forgive me now, just as I have forgiven my enemy.' I could then get out the whole petition with a good conscience. Who can deny that this was an exhibition of true

hristian forgiveness?
There never was drawn a truer picture of this There never was drawn a truer picture of this spirit than was drawn by Jesus in one of his parables. The following in substance. A certain man had servants. One owed him ten thousand talents, and had nothing to pay. 'Sell him, his wife and children, and pay it,' was the command. The servant fell at the master's feet, saying—'Don't sell me nor my wife nor children. Wait a little, and I will servant wife nor children. Wait a little, and I will servant wife nor children. Wait a little, and I will servant wife nor children. Wait a little, and I will servant wife nor children. Wait a little, and I will servant wife nor children. Wait a little, and I will servant wife nor children. Wait a little, and I will servant wife nor children. Wait a little, and I will servant with the way of the work of the way of the pay you all.' The master was moved with compassion and forgave the whole debt. That servant, who son and forgave the whole debt. That servant, who had just been forgiven ten thousand talents, turned round to a fellow-servant that owed him only one hundred pence, and, the first thing, seized him by the threat saving. Pay new that you owe me? 'Walthy and the principal. Miss Sanger, Assistant Pupil. and I will pay you.' 'I will not wait a moment.'

And he thrust him into prison till he should pay the

debt. This is, to the life, a picture of mankind. Men ask God to forgive them their ten thousand offences against Him, but will not forgive the little injuries and insults they receive from each other. They have the hardihood to ask their Divine Sovereign to have the hardihood to ask their Divine Sovereign to stay the execution of penal justice upon them—while they are laboring to execute it, even to death, upon their enemies. Yet they pray, 'Father, forgive as we forgive.' They might just as well pray—'Father, forgive me all my sins, but hurl at me thy red hot thunderbolts of wrath; kill my body, and consign my soul to perdition.' Why not? They may as well speak it out in words as in acts—for this is their practical application of the petition. In this is their practical application of the petition. In the light of christian forgiveness, what is the re-ligion of Christendom? A libel on Christianity.

The spirit that leads men to kill their enemies, or that employs others to kill them—for any cause, can never be reconciled with christian forgiveness as exhibited by Jesus on the cross, when forbearing threatening he prayed for his murderers—' Father, forgive them; they know not what they do.'

Are nations bound by the law of forgiveness? It must be so; unless the doctrine be true that nations are not bound by the morality of the gospel; unless man, as an individual, may be one thing, and as a member of governmental organizations, the opposite.

WHAT IS SIN IN AN INDIVIDUAL IS SIN IN A NA-TION. Is this true? It is received as a maxim Church and State, that a national organization may do what would be a sin in an individual. This seems repugnant to the existence of a moral govern-ment, and empowers combinations of human beings acting as bodies, to violate every principle by which they are bound as individuals, enabling men to be one thing as individuals, and directly the opposite as social beings. Thus we see men daily doing as corporations, banking, railroad, ecclesiastical and governmental, that which no member of these corporations would dare to do as an individual, and on personal responsibility. The soulkest personal responsibility. The soulless corporation nust bear the responsibility of the acts of its mem-

Suppose I want the land of the Cherokee Indians I have in my single arm the strength of fifteen mil-lions. With one sweep of my powerful arm, I drive the helpless Indian from the ho ne and the tomb o his fathers—push him across the Mississippi, to bury his sorrows, his tears, and his bones, beneath the sandy deserts of the far West. What would the existing church and clergy call me? A robber—a land-pirate; and they would hang me as such. I distribute my strength among fifteen millions These combine and call themselves the nation—the hody politic—the government. These fifteen millions want that land. They go in a body, or by their agents, and do the same deed. What will the church and clergy say of the nation? Will they denounce and hang it as a robber and a pirate? Oh It is another affair altogether when committed by fifteen millions, from what it was when done by one. That which is robbery and piracy in the individual, when done by the nation, is sanctified by numbers.

This nation hangs any individual as a pirate, who shall dare, on his personal responsibility, to traffic in human beings on the high seas, or on the coast of Africa; and, at the same time, licenses the same traine in the District of Columbia for 400 dollars per annum. What is piracy in the individual, is honest and christian traffic in the nation! Thus making that a source of revenue which it punishes with death as piracy, in individuals!

A COLORED young man possessing the requisite qualifications, may obtain a situation to procure that a source of revenue which it punishes with death as piracy, in individuals!

"No exceptions to this rule are made in favor of nations. But how strangely they make known their forgiveness! Criminal courts, jailors, constables, sheriffs, hangmen, commanders-in-chief, armies, and navies, factors of a nation's forgiveness? NEVER.

As an agent of the government, I am building prisons, forging chains, erecting a gallows, making swords and guns, constructing forts, or drilling an army. 'Why do you do these?' 'To show the nations forgiveness.' The whole system is in derivations forgiveness.' army. 'Why do you do these?' 'To show the na-tion's forgiveness!' The whole system is in deri-sion of christianity and common sense. As well show total abstinence by making, selling and drinkshow total abstinence by making, selling and drink-ing rum, as forgiveness by such means. As well show your zeal for liberty, by stealing and enslaving men as slaveholders do. As well point to drunk-ards as representatives of a nation's temperance, or to slaveholders, as the guardians of a nation's lib-erty, as to criminal courts, hangmen, and command-ers-in-chief as the agents of a nation's forgiveness. VENGEANCE is their vocation. The present gov-promental systems of treating enemies are then esernmental systems of treating enemies are, sentially and forever at war with christian H. C. W. ness, therefore, wrong.

THE ANNIVERSARIES.

THE Clergy and others visiting the city at the ap proaching anniversaries, who are in want of HATS, are informed that a full and complete assortment of Summer and Winter Hats of every style and quality may be found at the subscriber's store. Also, a good supply of Gloves, Stocks and Umbrellas, which are now in store—all of which will be sold on the most favorable terms. The readers of this paper are respectfully justified to cell before they nurchase. respectfully invited to call before they purcha WM. M. SHUTE, Agent, 173 Washington-street.

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March 26.

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Also, baim of Columbia and Daim of America, so the hair, with a large assortment of Perfumery and Soaps for the Toilet. For sale at low prices, at A. S JORDAN S, 2 Milk, second door from Washington st April 23.

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April 23

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WM. LEOYD GA

VOL. XI .--

SCO From th Anti-Sl On Friday evening ad friends of the Gl was held in the Rev. treet, to receive infi sing divisions amon-adalso to consider the

nd also to consider to nittee towards the re Society, Mr. Collins, he meeting was he nixed andience, of arge proportion. Jan alled to the chair, Mr. Collins, delega Aut-Slavery Speicty he subject of the P America, and on the had received fro a the Aut-Slavery Commi-Glasgow Emanciputi first mentioned portice first mentioned portice edy confined hims ist down in his pain id, as that pamphlet nd, as that parties ed, and been review he Argus, we deem had a summary of the Mr. C. be appson, Dr. Rite oped his own son, from causes quit T. being engaged in the great India ques great India ques ne forward, and a r meeting. After be the representat ish abolitionists the United States,

me of Britain sent litionist in that coune slaveholder, he s roper sense of the v and child, t mist was, however ca, every person ca be held that man o would give immediate who would permit n him and his affection revent him givingt This was what he c of America: the tim itionist was a gua with rotten eggs, and insult, and every co upon his head by ar ceeded to give an a ent in America, a come, both from av the clergy of Amer lition, and the prop of slavery, and refer the American Union oler, and other att ne neck of the negr and when the pro-sl lood, offered him in e of them; when be bought nor sol : but-there said, as much rights question came (Mc. C.) was not g

merica. The year -slavery cause in might probably brit kept here nine wee swer from that Com ain labored and bro bin that they wante oman question. the woman question Scotland that quest ted to break up the was ever burnel in mittee of the Glasge and hisses.) On hi been received by a rdially, and they of 10 to 2, agreeing nother vote in his

was a body of them remaining here five fortnight, then they How that majority them to guess. (c. C. then proceeded of the anti-slavery cumstances con the clerical appeal, to bring about in I lition party in that to prove that the C inal Anti-Slavery S rian at its formatio at the present day-bership was the do bership was the do tional emancipation every sect, country as members and for vindicated the non

ty; contending that his own peculiar Atheist, provided the friend of unco man government dom to the slave; and mischief which sect or party were ground of members duced, the bond of pieces by the ha came, whether men or white,—all, in s or religious, provid-fundamental princi diate and uncondit He referred to the erred to the

rison by the clergy against the obloquy poured down upon abolition, and poin consistency of the ganization, who no

oman question es

aders of the origi ety. We do not fi into those points at views have already ter going over the hand referring to the acter by the Rev. 1 untry by the Lon